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A

# VOICE TO THE MARRIED;

BEING A COMPENDIUM OF

SOCIAL, MORAL, AND RELIGIOUS DUTIES,

ADDRESSED TO

## HUSBANDS AND WIVES.

"What is the world to them?  
Its pomp, its pleasures, and its nonsense all?  
Who in each other clasp whatever fair  
High fancy forms, and lavish hearts can wish?"

BY JOHN MATHER AUSTIN,  
AUTHOR OF "A VOICE TO YOUTH."

BOSTON:

A. TOMPKINS, 38 CORNHILL.

1847.

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A9

ENTERED, according to Act of Congress, in the year 1841.

By O. HUTCHINSON,

in the Clerk's Office of the District Court of the United States,  
for the Northern District of New York.

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STEREOTYPED BY REDFIELD & SAVAGE,  
13 Chambers Street, New York.

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TO  
MY AGED AND VENERATED  
FATHER AND MOTHER,  
*This Volume*  
IS RESPECTFULLY DEDICATED,  
BY THEIR AFFECTIONATE SON,  
THE AUTHOR.





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## PUBLISHER'S PREFACE.

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THE general favor with which "A Voice to Youth," by the author of this work, was received, and the earnest and repeated solicitations of its admirers, encouraged the idea of inducing him to prepare a book for the benefit of those occupying the important station of married life. His feelings of delicacy in undertaking the task were only overcome by the assurances of the want of such a book, and the desire of rendering more prosperous the declining years of an aged father and mother, by devoting to their benefit the avails of his labor.

Were we about to commence a journey through, to us, an unknown region, our first object would be to take with us such a directory, if it could be obtained, as would faithfully point out the dangers to be avoided, and the sources of pleasure to be found on the road. Why then is it not equally for the interest of those who are just commencing their career in the marriage relation—or who, having commenced and found their dreams of uninterrupted felicity unrealized—to profit by the counsels of one who, by experience and observation, has been enabled to lay down such rules as, if followed, cannot but render the relation a source of much greater enjoyment than thousands, by pursuing a different course, have found it to be ?

A beautifully engraved marriage certificate will soon be ready to add as a frontispiece to a few elegantly bound copies intended as "bridal gifts;" and what more appropriate gift could be presented by a fond parent or friend on such an occasion?

As everything of a sectarian character has been carefully avoided, it is hoped that, by being more generally read, it will accomplish a greater amount of good than it would otherwise be able to do.

## INTRODUCTION

---

" Oh happy they ! the happiest of their kind !  
Whom gentler stars unite ; and in one fate,  
Their hearts, their fortunes, and their beings blend."

MARRIAGE is a divine institution—a connexion pointed out by nature, and sanctioned by Heaven. It was the first tie that ever united human beings together. When the man had been created from the dust of the earth, "the Lord God caused a deep sleep to fall upon Adam, and he slept : and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones and flesh of my flesh : she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."\* The sanc-

\* Genesis ii. 21-24

tion of the Old Testament to the matrimonial tie, is renewed and enforced in the New. That the Saviour looked upon marriage as an institution designed and appropriated by Heaven, is evident from his reply to a question by the Pharisees, respecting divorcement—"Have ye not read, that He which made them at the beginning, made them male and female?" And after repeating the above quotation from Genesis, he adds—"What, therefore, God hath joined together, let no man put asunder."\* The plain inference from this language is, that matrimony is a union instituted, consummated, and sealed by the Supreme Being; and hence its duties and obligations are of most sacred and binding character, and cannot be violated with impunity.

The words recorded by Moses respecting the union of Adam and Eve, evidently contain a general command to mankind, to imitate the example of their original parents, in forming the intimate relationship of husband and wife.—"Therefore, *shall* a man leave his father and his mother, and *shall* cleave unto his wife, and they *shall* be one flesh." Human nature, and indeed all animated nature, is so constituted that every living creature desires to mingle and associate with others of its own species, and from this association a great amount of mutual enjoyment is derived. In mankind this deep-seated principle is exhibited in the strong attachments which exist between husbands

\* Matthew xix. 4-6.

and wives, parents and offspring, brothers and sisters, and relatives and friends in general. Now the Scriptural admonition directs that, when children grow up to maturity of body—when the ties which bound them to home, and to the control of parents, are, to some extent, dissolved—when the affections which formerly concentrated in the circle under the paternal roof, go out in search of additional objects of attraction—then should they select *one* from among the multitude around them, who shall become their companion for life. And upon that *one*, they are required to centre the pure and rich treasures of the heart—with that one must they be willing to journey upon the highway of life, and share its joy and sorrow, its prosperity and adversity—that they may thus fulfil the designs of nature, and reap all the advantages and enjoyments of mutual love, mutual sympathy, and mutual assistance. The experience of the world proves the necessity and utility of this union.

In conformity to the example of the common parents of our race, marriage, either in one form or another, has been observed in all ages, throughout every nation and tribe on the earth.

That marriage possesses many advantages over a state of celibacy, is a position so evident, it would hardly seem possible that it can be seriously disputed. True it is, that happiness under any circumstances, depends much upon the condition of the mind and the affections; but these and all other things being equal, as matrimony is the mos-



natural state for man, so it necessarily must yield the greatest amount of enjoyment. There is an inherent desire in all human beings to possess some associate, some intimate, bosom friend, to whom they may confide all the various emotions of the mind—with whom they may sympathize in the hour of gloom, and rejoice in seasons of prosperity. Unless this intimate companion is found, the soul pines in loneliness ; the fountain of its fine, sympathetic emotions, becomes stagnant and frozen, and its possessor is deprived of all those pure pleasures of association, which, under other circumstances, would have gilded the path of life. This friend, this associate, this companion, is obtained in the husband or wife. Marriage furnishes a friend for counsel, an associate willing to bear a portion of the burdens of misfortune, and a companion to share in the happiness which is scattered along the way of earthly existence. All experience confirms the truth of the beautiful language of the poet :—

“ True bliss, if man may reach it, is composed  
Of hearts in union mutually disclosed :  
And farewell else all hope of pure delight.

• • • • •  
But souls that carry on a blest exchange  
Of joys they meet with in their heavenly range,  
And with a fearless confidence make known  
The sorrows sympathy esteems its own,  
Daily derive increasing light and force  
From such communion in their pleasant course.  
Feel less the journey's roughness and its length,  
Meet their opposers with united strength,  
And, one in heart, in interest and design,  
Gird up each other to the race divine.”—COWPER

The old adage is literally true, that, "Without a friend, the world is but a wilderness." A human being cannot remain disconnected with all others of his race, and experience the full amount of happiness which his nature is capable of yielding. In the circling arch of human society and earthly pleasures, matrimony is the *key-stone*, which gives strength, permanency, and symmetry to all the most dear and sacred rights of man.—Strike out that key-stone—abolish or neglect that sacred institution—and the whole fabric would fall into ruins; the higher and nobler pursuits of civilized life would be arrested; the pure and heavenly nature with which our being has been crowned, would be overwhelmed by the lower or baser passions of the body, and man, the offspring of Divinity, would be degraded to the level of the brute!

Marriage developes our better nature, and brings into activity many valuable principles and characteristics, which would otherwise remain dormant and unknown. It often works the most striking and pleasing transformations. How frequently does it change the sour, crusty, selfish bachelor, into the kind, affectionate, assiduous husband, and the tender, watchful, smiling father! How often does it cause those who were careless and indifferent in regard to the great interests of humanity, to become awake and zealous upon subjects vitally connected with the welfare of society. He who has entered the marriage state—who is at

the head of a family—realizes that he has something of importance at stake in the world. He feels an immediate and powerful interest in religion, in literature, in the arts and sciences, in government and laws, in the principles of civil and religious liberty, in the rights of man—in everything that can have any influence upon the welfare, the prosperity and peace of community, and of that family in whose condition he is so deeply interested.

Marriage not only increases our usefulness, but it enlarges our enjoyments. Who does not know that to love, and be loved by, proper objects, is a source of high pleasure? Hence the reciprocal love of husband and wife—of parent and offspring—furnishes sources of pure and exalted happiness, which none can experience but those who sustain these relations. Marriage breaks the bars of selfishness, and becomes a spur to all the active duties of life. Our own personal wants no longer continue to monopolize all our attention, no longer form the line which bounds the sphere of our exertions. Our existence, our prosperity, our happiness, become merged in that of others. We are stimulated to activity, industry, and vigilance in the avocation to which our attention is turned, that we may experience the pure pleasure of contributing to the comfort and prosperity of those near to our hearts. This desire to benefit those connected with us, when once it reigns triumphant in the soul, becomes a deep, holy, undying, principle of action. I speak from the lessons of ex-

perience, when I declare that an ardent desire to impart aid, and enjoyment, and peace, to those who possess our heart's deep affection, and who are more or less dependant upon us, will make us willing to toil and labor—will stimulate us to exertions and nerve us up to efforts, from which, in other circumstances, we would shrink in dismay! Strike this principle from the human heart, and how much of the industry and activity which now fill society with its hum would immediately disappear!

An individual who at his death had acquired no inconsiderable fame as an author, both in England and America, left this legacy behind him—“I am sure that every one will say, without any hesitation, that a fourth part of the labors I have performed, never would have been performed, *if I had not been a married man!*” Speaking of his family, he remarks—“They sharpened my industry: they spurred me on. . . . A very large portion of my *nearly a hundred volumes*, may fairly be ascribed to *the wife and children!* And how is it now? How is it when the sixty-fourth year has come? And how should I have been without this wife and these children? I might have amassed a tolerable heap of money, but what would that have done for me? It might have *bought* me plenty of professions of attachment: plenty of persons impatient for my exit from the world; but not one single grain of sorrow for any anguish that might have attended my approach-

ing end!" This writer can truly bear witness to the appropriateness of the poet's declaration:—

" When the black-letter'd list to the gods was presented,  
(The list of what fate for each mortal intends,)  
At the long string of ills a kind goddess relented,  
And slipp'd in three blessings—wife, children, and friends."

Abounding as matrimony does with numerous advantages and beneficial incentives, and with so great an amount of social and domestic enjoyment, it is hardly supposable that any persons can be found who *voluntarily* abstain from marriage. Yet many there are, who exhibit this eccentricity. By way of distinction, they are denominated "Old Bachelors." They are anomalies—exceptions from all other earthly existences—a kind of *monstrosity*, put forth in some unaccountable freak of nature—a species of Ishmaelites, "whose hands are against every man, and every man's hands are against them." The contemner of woman, the voluntary bachelor, stands out before the world as one who violates the laws of nature, disregards the commands of God, and opposes the design of his Maker in the creation of the human race—as one whose example, were it universally followed, would make man indifferent to the welfare and improvement of his fellow-beings, speedily depopulate the world, and rob heaven of the myriads of earthly spirits with which the blessed Creator designed to throng its pearly courts.

There can be no doubt that celibacy entails many disadvantages and evils upon its votaries. It causes the sweet and tender emotions which are implanted in every heart, to wither and pine away, for want of proper objects upon which they can be exercised, and deprives their possessor as entirely of the happiness they are capable of imparting, as though he had them not. It sears and benumbs the purest and best affections of the heart of man, and almost invariably causes its adherents to become exceedingly selfish, testy, and unamiable, and finally to sink into cold, cheerless misanthropy. The history of the poet Cowper furnishes a melancholy instance of the evils of a protracted life in a single state. Whoever has perused his beautiful poems, must be sensible that he possessed a soul richly gifted with the kindest and best emotions of our nature. His "Winter Evening" evinces a disposition peculiarly calculated to enjoy all the delights of domestic life;\* and his poem on "Conversation" shows that his heart was capable of appreciating the happiness of connubial love. But he passed his long life, a stranger to the sympathy and solace which can alone be found in the marriage state. As a natural consequence, to one of his keen susceptibilities, he became gloomy, desponding, hypochondriacal, and was subject to long pe-

\* If the reader would pass a "Winter evening" delightfully, let him peruse the poem named above, in the midst of the social circle, where

—"The needle plies its busy task."

riods of insanity, in which he frequently attempted to destroy his own existence. Had this individual, at the proper age, judiciously selected a companion for life—had he chosen one who was capable of understanding the peculiarities of his disposition, and of appreciating and modifying his refined sensibilities—had he been blessed with a domestic circle which would have called into activity the deep treasures of his affections—we have every reason to believe that his life would have been passed in the enjoyment of calm tranquillity and peace.

It is not to be denied that, in some instances, matrimony is the source of evil—that it makes some more unhappy than they were before they took upon themselves its obligations. These, however, are but exceptions to a general rule.—And every exception of this character—every instance where marriage has been fruitful of wretchedness—can be traced either to great negligence, to a needless want of precaution and discernment in selecting companions, or to the exercise of improper feelings toward each other, by husbands and wives. So far, then, from charging this unhappiness upon the marriage state, it is to be attributed to the wilful blindness or inexcusable ignorance of one or both of the parties who suffer its inflictions.

In view of all the momentous and lasting consequences which flow from marriage, it becomes the most important connexion that can be formed

in this world. It is the great era in life, the prominent land-mark, to which the young look forward with pleasing expectation, and from which the married date the events of after years. The happiness or wretchedness, the peace or discontentment, the prosperity or adversity, of the remaining portion of earthly existence, depend very much indeed upon our discharging properly the obligations of husbands and wives. We may have every desirable advantage—every necessary qualification in science or art—every possible facility for a vigorous and successful outset upon the great arena of business life—the brightest prospects, the most flattering anticipations, may smile in the future—yet if we are deficient in the matrimonial duties and responsibilities, all these favorable circumstances will be in vain; a cloud will overshadow our domestic happiness, the darkness of which will reach to the most remote sources of enjoyment. When the flame of reciprocal love and reciprocal duty burns low and feeble upon the domestic altar, it is worse than useless to flee to other scenes for pleasure—for when *home* is darkened, the sun of true happiness is sunk beneath the horizon!

Looking at these considerations, how immensely important it becomes that the young who have taken upon themselves the marriage vows, and those who contemplate soon to enter upon the important relationship of husband and wife, should possess a proper knowledge of that untried state



—how necessary that they should entertain some just conceptions of the duties and responsibilities as well as of the advantages and enjoyments pertaining to wedded life. Were the mariner to leave the harbor and go out upon the trackless ocean without compass to guide him, or chart to acquaint him with the rocks and shoals which abound in his course, he would be considered as acting in a rash and stupidly inconsistent manner. But would he be more open to this censure, than the couple who commence the journey of married life, totally ignorant and blind as to its many obligations and responsibilities, and without any just conceptions in regard to the true nature of the peace and happiness which it is capable of affording? And yet how many exhibit this folly! How many, who not only do not reflect, but who do not seem to have the most distant conception of the necessity of devoting even an hour to reflection, upon a subject which involves their enjoyments through life! It is in this class, that those instances are found in which matrimony puts on the unhappy aspect, which fills the heart of the bachelor with so much horror! It is true, the evils which accrue from a want of reflection on this subject are often remedied by after experience, when the heart and disposition are right in both parties. But experience is a severe and often an expensive teacher. It is much easier, safer, and wiser, to *prevent* evils, than to *remedy* them.

To impart information upon this important subject—to give food for reflection, and furnish useful hints, suggestions, and admonitions—to lay down a few plain rules and maxims, in regard to the reciprocal duties and obligations of husbands and wives—is the object for which my “Voice” is again raised. I would gently take the reader to some lofty eminence of observation, and as the mental eye scans the broad surface of the vale of life, spread out below, we will, at our leisure trace the highway of matrimony through its various windings, that we may detect and guard against the many dangerous evils which throng along its borders. And, surely, if by this survey we shall be enabled to perceive and avoid even one impending evil, or to escape but one source of matrimonial wretchedness, the effort is worth making.

It is with no small degree of hesitancy that I enter upon this task. The subject is one of much delicacy—it is surrounded by many difficulties and impediments—and can be accomplished, amid other pressing avocations, only by long and anxious toil. And it is solely by the urgent solicitation of kind friends, that I have consented to lay before the public the fruit of my reflections upon the various topics that will be noticed. Although my sojourn in the marriage state has been comparatively brief, yet an experience of thirteen years, during which time a little family has gathered around us, cannot fail, amid its checkered

scenes, to have suggested many things which may be of service to those who have recently taken upon themselves the relation of husband and wife.

Throughout these essays, I shall take it for granted that those whom I address have formed what is termed "a happy connexion"—i. e., they have married the object of their choice and love, and with proper motives have selected each other as companions for life.\* Although my remarks will generally be addressed to those who have recently, or within a few years, commenced the career of wedded life, yet it is hoped they may not be inappropriate or unprofitable to the married of any age, or to the unmarried of either sex, who may anticipate the bands of wedlock at some future time.

\* For observations and suggestions on the choice of companions, the reader is referred to "A Voice to Youth," pp. 236—279.

TO HUSBANDS.



# TO HUSBANDS.

---

## CHAPTER I.

### ESTIMATION OF THE WIFE.

Woman ! blest partner of our joys and woes !  
E'en in the darkest hour of earthly ill,  
Untarnished yet, thy fond affection glows,  
Throbs with each pulse, and beats with every thrill."

YOUNG HUSBAND ! You have now taken a partner for life. From the numerous throng around, you have selected a companion to whom you have plighted your vows of affection and constancy, and whom you have promised before Heaven to love, cherish, and protect, "until death shall part you." In the sight of God, you and your companion are now one; and you are so considered by the laws of all civilized nations.—Your interest, your prosperity, your enjoyment, are now intimately blended with the interest, prosperity, and enjoyment of her with whom your destiny has been united. The true happiness of husbands and wives is not derived from different and foreign sources—it rests upon one basis, one cornerstone, and that which destroys or weakens the felicity of one, must destroy or weaken the felicity of both.

When travellers journey long together, their enjoyments will depend much upon the estimation in which they hold each other. If one party looks upon the other with haughtiness and contempt, as unworthy of friendship or confidence, a mutual suspicion and dislike ensue, which deprive both of that happiness which is the fruit of friendly intercourse and sociability. The same principle holds good in the matrimonial journey. Unless the husband and wife rightly estimate each other's value and the peculiarity of each other's circumstances—unless they view one another in the light dictated by reason and revelation—how can they travel in harmony?—how can they anticipate the enjoyments of peace, tranquillity, and contentment? As the liability to err in this respect lies mostly (I do not say entirely) with the husband, I have thought proper to submit a few remarks upon the “estimation of the wife.”

There is no better criterion by which to judge of the civilization and refinement of an age or a nation, than the estimation in which husbands hold their wives. It is one of the most striking characteristics of a barbarous people and of prevailing ignorance and sensuality, that the wife is looked upon as the property, the serf, the slave of the husband. Wherever mankind exist in the greatest ignorance and barbarity—wherever there is the greatest moral and mental darkness—there the wife is the least valued and loved as a companion—there she is despised, debased, and down-

trodden. This position will hold true in regard to every nation in all ages. Let the reader accompany me in a brief survey of the condition of wives in different countries.

In no part of the world are the people more ignorant than in Hindostan, and in no part of the world does the condition of woman appear more dreary. "When they are married, their husbands have despotic control over them. If unable to support them, they lend or sell them to a neighbor; and in the Hindoo rage for gambling, wives and children are frequently staked and lost. If they survive their husbands, they must pay implicit obedience to the oldest son. If they have no sons, the nearest male relative holds them in subjection; and if there happen to be no kinsman, they must be dependant on the chief of the tribe." "In Siberia, women are not allowed to eat with men, or to partake of particular dainties. It is considered a wife's duty to obey the most capricious and unreasonable commands of her husband, without one word of expostulation or inquiry. If her master be dissatisfied with the most trifling particular in her conduct, he tears the cap or veil from her head, and this constitutes a divorce." The Druses, who inhabit the mountains called Anti-Libanus, divorce their wives upon the most trivial provocation. If a wife requests permission of her husband to make a visit to her friends, and he says "go," without adding, "but come back again," she is divorced!



The degrading and laborious occupations imposed upon wives, in ancient ages and in barbarous countries, evince the estimation in which they were held by their husbands. The Jewish women, in former ages, were not only compelled to spin and weave cloth for garments and for the covering of tents, but also to tend the flocks, to grind the corn, and draw water from the wells. The reader of the Scriptures cannot fail to remember numerous instances where allusion is made to these occupations of females. When Abraham's messenger met Rebekah, who afterwards became the wife of Isaac, she drew water from the well with her pitcher, for all his camels to drink—a task of no small labor. We learn from Homer's *Iliad*, that the Trojan women, even of high rank, were made to perform the most menial offices. Andromache, though a princess, and well beloved by her husband, fed and took care of the horses of Hector. In China, the women endure as much or more labor and fatigue, than the men. It is said that a wife sometimes drags the plough in rice-fields, with an infant tied upon her back, while her husband performs the less arduous task of holding the plough. In Tartary it is a prevalent opinion among the men, that women were sent into the world for no purpose but to be their servants and slaves; and they treat them as such. And a similar idea seems to prevail among our North American Indians.—They compel their wives to carry the burdens, to cultivate the corn, and perform all the

abor and drudgery which their wants require. In the fall of 1837, a delegation of Western Indians visited Boston, Mass. During their interview with the Governor, one of the chiefs was presented with a splendid rifle, which he viewed with all the pleasure of a connoisseur. On leaving the presence of the Governor, he placed the heavy weapon in the hands of his wife, and strided out with all imaginable dignity, while she servilely followed with her burden, both seeming to view the transaction as a matter of the utmost propriety.

The low estimation placed upon wives in ignorant ages and among barbarous tribes, is undoubtedly owing, in no small degree, to the manner of procuring them. In most cases, love had little or no influence in the selection. It was viewed as a matter of business, of interest, or convenience. Among the Jews, whoever wished to procure a wife, must purchase her of her parents by valuable presents, or by performing a stipulated period of service. Thus Isaac bestowed rich gifts upon the parents of Rebekah, and Jacob served Laban, the father of Rachel, fourteen years before he could obtain her. "In Babylon, they had a yearly custom of a peculiar kind. In every district, three men, respectable for their virtue, were chosen to conduct all the marriageable girls to the public assembly. Here they were put up at auction by the public crier, while the magistrate presided over the sales. The most beautiful were sold first,

and the rich contended eagerly for the choice. The most ugly and deformed girl was sold next in succession to the handsomest, and assigned to any person who would take her with the least sum of money.—The price given for the beautiful was divided into dowries for the homely." Even the English colonists in the East Indies have indulged in the practice of purchasing, or rather of gambling for, wives. In September, 1818, the following shameful advertisement appeared in the Calcutta Advertiser—"Females raffled for.—Be it known, that six fair, pretty young ladies, with two sweet, engaging children, lately imported from Europe, having the roses of health blooming on their cheeks, and joy sparkling in their eyes, possessing amiable tempers, and highly accomplished, whom the most indifferent cannot behold without rapture, are to be raffled for, next door to the British Gallery." It is not at all astonishing that wives procured in this manner should be estimated exceedingly low, and should be treated with contempt and contumely.

The degrading rank to which women have been confined—the low occupations to which they have been subjected—the numerous restraints of a servile character which have been imposed upon them—the obstacles which have always been thrown in the way of their moral and intellectual improvement—have combined to produce a deep and enduring impression, which continues to a great extent to the present hour, that their natural

capabilities are greatly inferior to man's. That men, as a class, during the progress of our race thus far, have exhibited more intellect than women, cannot be doubted. But this, I apprehend, is to be attributed more to the character of their pursuits and their peculiar privileges and advantages, than to any striking disparity of mental endowment made by nature between the sexes. I do not assert that women generally exhibit the same strength and compass of mind as men. It probably is not so. In mathematics, and the more abstruse sciences, as a general rule, they have been outstripped by their male competitors. But has the trial been a fair one?—have the parties possessed equal advantages and facilities? Allowing what we have, it must nevertheless be allowed, that in quickness of discernment, in readiness to acquire, in brilliancy of imagination, in vivacity of thought, in chasteness of conception, in all that is ornamental, beautiful, and bright, the mind of woman, whenever it has had an opportunity to develop itself, has far excelled that of the coarser sex! As the Creator endows different individuals with different characteristics, so has he bestowed upon each sex certain diversified peculiarities of excellence. To some extent, the minds of the two sexes differ, as do their bodies. While the mind of man is strong, nervous, and often coarse, that of woman is symmetrical, elastic, and beautiful. Providence here, as in all other respects, exhibits its strict impartiality in equally, yet dif-

ferently, blessing all the children of its care. "If we look into the female mind, we shall find virtues of a brighter hue, though not of the same colors, of which we boast. If we have a greater depth of investigation, they have greater acuteness of perception. Our strength of mind is compensated by their liveliness. If we have more courage to brave danger, they have far more fortitude to meet distress.—Our eloquence has more force—theirs more persuasion. Their virtues are feminine, but substantial and useful as ours."

History is full of instances where women have not only equalled, but frequently excelled men, both in natural talents and in intellectual attainments. Has woman filled a throne? In almost every instance, her reign has reflected honor and fame upon herself, and lasting benefits upon her subjects. What reader of ancient history is not familiar with the name of Semiramis? Although of humble origin, yet, by the splendor of her intellect, she attracted the attention of Ninus, the son of Nimrod, founder of the Assyrian Empire, who made her his wife. At his death she assumed the government of the empire, and for forty-two years reigned Queen of Assyria, with unexampled success. She founded, or at least greatly enlarged and embellished, the mighty city of Babylon, in which she employed two millions of men. She headed her own armies, and received several wounds in battle. Semiramis and Alexander the Great are the only monarchs who have ever dared to push their con-

quests in the East beyond the river Indus. I have only to mention the names of Nicotia, wife of Nabonadius, the Evil-merodach of Scripture, who exhibited great wisdom and strength of mind—of Zenobia, Queen of Palmyra, Syria, and the East, one of the most remarkable among Asiatic women, whose genius struggled with and overcame all the obstacles presented by oriental laws and customs; who became versed in the Latin, Greek, Syrian, and Egyptian languages, and reigned upon the throne for years, with great wisdom and prudence—and, in later times, of Philippa, wife of Edward III.; Jane, Countess of Montfort; Joan of Arc; Elizabeth of England; Maria Theresa of Germany; Catharine of Russia, and Isabella of Spain—to prove that woman, when placed in favorable circumstances, can purchase fame by the power, and strength, and vigor of her intellect. I cannot forbear recording the encomium bestowed upon his wife by Brutus, the noble Roman:—“I must not answer Portia in the words of Hector, ‘Mind your wheel, and to your maids give law,’ for in courage, activity, and concern for her country’s freedom, she is inferior to none of us.”

There have not been wanting instances where females have arisen to eminent distinction by their acquirements in the most profound sciences. They have supported controversies with success, and have filled professorships of Philosophy and Law. “Hypatia, daughter of Theon of Alexandria, succeeded her father in the government of the Platonic

school, and filled with reputation a seat where many philosophers had taught. The people regarded her as an oracle, and magistrates consulted her in all important cases."—"In the 13th century, a young lady of Bologna pronounced a Latin oration, at the age of twenty-three.—At twenty-six, she took the degree of Doctor of Laws, and began publicly to expound Justinian. At thirty, she was elevated to a professor's chair, and taught the law to a crowd of scholars of all nations."

In what department of literature have not women resplendently shone? In history, in romance, in poetry, in moral and political economy, they have scarcely been surpassed by man. And the reader has but to call to mind the bright galaxy of female authors of the present day, who are to be found in both hemispheres, to perceive abundant proof of my assertion.

These allusions to celebrated women of ancient and modern times, are made for the purpose of impressing the conviction upon the mind of the reader, and especially upon the mind of the husband, that the intellect of woman is not so much inferior to that of man, as many would fain believe; and also to support the position, that, aside from the fascinations of personal beauty, and all the feminine graces with which she is endowed, she is to be respected and valued for her high mental and moral capabilities and attainments. Hence it is highly improper to denominate females "weaker vessels," in the low and opprobrious sense which has been

attached to that apostolic phrase.—Weaker they are in physical strength (which is all that the words of Peter imply)—weaker they may be, as a class, in attainments. But I am not prepared to subscribe to the assertion, that the Creator has not given them *capabilities* equally as strong, equally as susceptible of cultivation and improvement in the highest walks of knowledge, as those bestowed upon men. And I repeat my conviction, that the small number of women who have arisen to distinction, in comparison to the other sex, is to be attributed to the prejudices against their talents, and to the nature of the studies and pursuits to which their attention has been directed, and not to natural inferiority of intellect. Shall man, then, arbitrarily assume a high intellectual superiority over a being so richly gifted?—shall he place in a lower mental rank, in a degraded class, a creature formed like himself, in the image of God, and possessing such high and noble capabilities? It is an assumption unsanctioned alike by truth, honor, and generosity!

There is a certain rank to which the wife is justly entitled by her relationship, by her worth, and her abilities. It is not the rank of a slave, or a servant, or a dependant, but it is the rank of a *companion*! And in this light should she be estimated by the husband. In giving him her hand, she no more bartered away her identity, or those distinct, inalienable rights, which were bestowed upon her by the Creator, as a separate and



independent being, than does a commercial man in entering into a business copartnership. In one sense, marriage is a copartnership formed for life. Two individuals who were before entirely separate, possessing distinct rights and privileges, agree to form a union for mutual advantage and happiness. As in all human compacts for mutual good, the parties in matrimony voluntarily surrender certain minor rights, before possessed, that they may secure the greater benefits which flow from co-operation in producing reciprocal enjoyment. Hence it is manifest that in a compact of this nature, formed voluntarily by beings before independent, in which each is obligated to discharge certain duties for the benefit of both, it is as improper for the husband to look upon the wife as his servant or dependant, as for the wife to view the husband merely as a drudge made to toil and labor to support her in idleness and extravagance. Each has a distinct sphere of duty. The husband to go out into the world, and engage in business, or laborious occupation, for the maintenance of the family—the wife to superintend the domestic affairs of the household, to advise and counsel her husband in his doubts and perplexities, and by her presence, her affection, and her smiles, to make *home* an Elysium, to which he can flee and find rest from the stormy strifes of a selfish world. These benefits, these enjoyments, the husband can no more secure without the wife, than the wife without the husband. Hence their dependance is

*mutual*—and hence, too, they can and should view each other in no other light than as *companions*! A certain writer has graphically said, that “Eve was taken out of Adam’s side—not out of his head, to domineer over him; not out of his feet, to be trodden upon by him—but out of his side, to be equal to him; under his arm, to be protected by him, and near his heart, to be beloved by him!” The Creator has himself declared woman to be “a help-meet”—for man—i. e., *a helper like unto himself*.—The phrase, “*help-meet*,” bears this construction in the Septuagint version of the Old Testament, and evidently signifies an assistant, a companion. The husband, therefore, is bound by the voice of God, as well as by the promptings of generosity and honor, to estimate his wife as an equal—as one who is as high in the scale of being as himself, and who is destined to become one of those myriad stars which shall make up in heaven the bright constellation of earth’s redeemed children. The poet has beautifully expressed the relative connexion and mutual dependance of husbands and wives, in the following lines:—

“Man is the lofty, rugged pine,  
Which frowns on many a wave-beat shore:  
Woman’s the soft and tender vine,  
Whose curling tendrils round it twine,  
And deck its rough bark sweetly o’er.”\*

\* This stanza is penned from a recollection of some fifteen years standing, and it possibly may vary from the original in some unimportant particulars.

Although the disparity conveyed in this stanza, between man and woman, may be too striking, in regard to strength and dependance, yet none can deny the general appropriateness of the sentiment: it inculcates.

## CHAPTER II.

### RIGHTS OF THE HUSBAND.

*"What palm belongs to man's imperial front,  
And woman powerful with becoming smiles,  
Chief of terrestrial natures ; need we now  
Strive to inculcate ?"*

THE subject to which I now invite the attention of the reader, is one surrounded by many difficulties. That there are certain distinct and reserved rights, pertaining to both parties in the marriage covenant, there cannot be a doubt. But to mark correctly the boundaries of those rights—to designate the exact line where the husband's authority commences and where it ceases—to point out the precise circumstances in which the wife shall have her will carried into effect, and where it must be restrained—requires a wisdom and experience, to which I can justly lay but little claim. And the difficulties of the subject are by no means lessened by the (may I be pardoned for saying) somewhat ultra views of the rights of woman, which have been promulgated within a few years past, by certain eminent female writers. I would gladly avoid the topic entirely, could I do so with propriety. But lying, as it does,

directly in the course which I have marked out for these essays, I cannot pass it by unnoticed, without a manifest and improper shrinking from the responsibility which rests upon one who presents his opinions to the public, relative to the duties and obligations of husbands and wives.—Nevertheless, I approach it with hesitancy, and crave the reader to receive my suggestions with candor, and give them that weight, and that weight only, to which their merits may be entitled.

Every family may be viewed in the light of a miniature republic, in which a government is established and rule is exercised, not for the benefit of the ruler or rulers, but for the benefit of each individual comprised within its bounds. In every government, in every case where authority is exercised—there must be some individual, some single personage, who shall possess the power of making final decision upon controverted points—whose word in certain extreme cases shall be ultimate—who shall exercise a kind of "*ultima ratio regum*."\* In monarchical governments this power is vested in a King—in Republics it is intrusted to a President—in States ~~or~~ Provinces to a Governor—in savage tribes to the Chief or head man. This principle is eminently exhibited in the government of the Universe. Although it was the opinion of many ancient philosophers, that the world was created and ruled conjointly by a Good and an Evil Being, yet, throughout all civilized na-

\* The last reasoning of kings.

tions, it is now believed as one of the most important and exalted truths the mind can entertain, that there is but One Living and True God, the Creator of the heavens and the earth, and the lawful Sovereign of all worlds—but One “God of Love,” who is the righteous Judge of all creatures, and to whom must be submitted the final decision of the immense interests of every created being!

“Man’s author, End, Restorer, Law, and Judge.”

\* \* \* \* \*

“——Thee, O Father, this extent  
Of matter; thee, sluggish earth and tract  
Of seas, the heavens and heavenly splendours feel  
Pervading, quickening, moving. From the depth  
Of thy great essence, forth didst thou conduct  
Eternal form; and there, where chaos reigned,  
Gav’st her dominion to erect her seat,  
And sanctify the mansion.”

In all communities, I repeat, there is, and must be, a Head, an individual Will, with power to decide ultimately on every important question. The necessity for this must be seen in the consideration, that were this power vested in a plurality of persons, there would be constant liability to disagreement in judgment and opinion, by which questions involving the most important interests might remain for ever undecided, and all their benefits locked in eternal embryo. “‘A house divided against itself,’ or rather *in* itself, ‘cannot stand;’ and it *is* divided against itself, if there be a divided authority.”

The question now arises—in whom should this

power of final decision be vested, in the domestic republic?—which should be considered the head of the family, the *husband* or the *wife*? Can there be any doubt as to the proper answer to this inquiry? I am confident I shall be supported by the reason, by the inherent sense of propriety, possessed by every lady who reads these lines, when I lay it down as self-evident, that the *umpirage* belongs of right to the husband, and that the husband should be viewed and respected as the head of the family circle. As this station can be occupied by but one, if it does not pertain to the husband, then it certainly must belong to the wife. And yet what woman possessing the modesty and delicacy of her sex, will seriously maintain, that in relation to grave and weighty matters, the right of final decision belongs to her, and that she should be viewed as the ruler and head of the family?

In endowing the man with superior strength of body, does not nature evidently point to him as the guardian and protector of the wife and the offspring? And would this ability be invested in one designed for a secondary station? Is physical ability imparted to the man, only that he may exert it as “the pack-horse,” to carry the heavy burdens of the family, without the privilege of directing his own course, or even of determining as to the weight which shall be laid upon him? Reason peremptorily decides against such a supposition.

The whole frame-work of the husband's duties

and responsibilities is, to a good degree, based upon the fact, that he is, or should be, at the head of the family. Whose duty is it to labor, and toil, and struggle through perplexities and trials of every description, to obtain food, raiment, and shelter for the family? The laws of God and man impose this duty upon the husband. Does not strict justice, then, require that he should have a deciding voice in respect to the nature of his business; in arranging its details, in directing its progress, and in all that pertains to it? The husband is responsible not only for debts of his own procuring, but also for those contracted by his wife or his children. The creditors look to him for payment—the law enforces their demands, and incarcerates him in prison (wherever imprisonment for debt is allowed) until he liquidates the claims resting against him. Many a husband has languished for years in confinement, for debts which were contracted through the wife's prodigality and love of fashion and display! But there is no responsibility of this character resting upon the wife. A woman never yet entered the walls of a prison to satisfy demands incurred by her husband. Such being his responsibility, ought not the husband to have the power to decide respecting the style of living, the general expenses, and the domestic economy of the family? Still farther—the husband, in the eye of the law, is, to a great extent, accountable for the conduct of the wife. If she assaults the person or libels the cha-



racter of a neighbor, and is found guilty and fined by a court of justice, that fine must be paid by the husband, though it should sweep away every farthing of his property. But woman is not thus liable for the conduct of her husband. If she holds property in her own personal right, it cannot be liable for the husband's debts, or for any fine imposed upon him for misconduct. With this responsibility resting on the husband, again I inquire, should not the wife cause her general conduct to conform to the direction of his judgment? Should not the person who must sustain the weight of responsibility, have the power to decide in respect to those subjects wherein he is responsible? Strict justice will allow but one answer to these questions.

The whole tenor of the Scripture seems to corroborate the view I have taken of the rights of the husband. The fact that man was created first, and the woman taken from him, appears to indicate the relative situations they should occupy. The apostles Paul and Peter speak more pointedly of the duties of the wife toward the husband, than any other Scripture writers. "I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.....For the man is not of the woman; but the woman of the man. Neither was the man created for the woman, but the woman for the man."\* "Wives, submit your-

\* 1 Cor. xi. 3-6, 9.

selves unto your own husbands, as unto the Lord.  
.....As the church is subject unto Christ, so let the wives be to their own husbands in every thing.”\* “Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they may also without the word be won by the conversation of the wives.”†

I will not say, as I once heard an aged Quaker, that Paul's views of the station of woman, are to be attributed to his being an “old bachelor”—neither am I prepared to coincide with the singular declaration of a modern female writer,‡ that “his mind was under the influence of Jewish prejudices respecting women”—still I do not attach all that extent of meaning to this language of the apostles, that many writers do. I do not suppose Paul or Peter intended to command wives to yield a servile obedience to all the arbitrary commands of their husbands, or that they should in no instance follow the dictates of their own judgment or conscience; but it is evident they designed to lay it down as a general principle, that the husband should be considered as the head of the family, and that in any extreme case, where the conflicting will of one or the other must be affected, the wife should give way, and allow the husband to carry the decision of his own judgment into execution. More than this I cannot suppose the Scripture writers to mean. Hence the sentiment which Milton causes

\* Eph. v. 22, 24.

† 1 Peter iii. 1.

‡ Miss S. M. Grimké.

Eve to express in her address to Adam, is one to which I cannot subscribe—

“My author and disposer, what thou bidd’st,  
Unargued I obey : so God ordains—  
God is thy law, thou mine : to know no more  
Is woman’s happiest knowledge and her praise.”

I acknowledge, this is very smooth poetry ; but poetry is one thing—truth is often another and a different thing. The idea conveyed savors too much of the oriental subserviency and slavery of woman, to comport with the rank which she now occupies in the civilized world. The husband is neither the author nor disposer, properly speaking, of the wife. It would be manifestly improper for her implicitly to obey his imperious dictation, in all cases, whether right or wrong. Neither is it “woman’s happiest knowledge,” nor “her praise,” to know no other law than her husband’s will. God has ordained no such state of things. To her Creator, and not to fallible man, must she look for her supreme law—to Him alone is she accountable for her actions. It is as necessary for woman to exercise reason in the discharge of her duties, as for man ; and she who fails to do so, acts not up to the high station which she occupies in the scale of being. Between this absolute subserviency on the one extreme, and the ultraism of the wife’s entire independence of the husband, on the other, true and appropriate position is found.

Do the views I have taken of the rights of the

husband degrade the wife? Surely not. Does the election of one man to the Presidency of the United States, degrade all the rest of the citizens of this Republic, or deprive them of any of their privileges? This will not be pretended. Neither does the station which the husband occupies as the head of the family, degrade the wife, or take from her any right to which she is justly entitled. In both cases, the elevation of one individual is for the mutual benefit of all parties, and is calculated to produce a greater amount of good than could be procured by any other state of things. It is absolutely necessary that differences of station should exist in every community, for the welfare of all the members. If all were kings, or governors, or magistrates, how could that concert and harmony be secured, upon which depend so many enjoyments?

The Apostle, with his usual pertinence, shows the necessity of these distinctions.—“The body is not one member, but many. . . . . If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.”\* Using the figure of

\* 1 Cor. xii. 14, 17—21.

St. Paul, the husband and wife are but parts of "one body." Yet each have their distinct office and sphere of duty. It is precisely as essential, for the benefit of the common body, that these distinct stations should exist, as that there should be eyes to see, and ears to hear, and feet to walk, in our physical bodies. And equally unnatural and absurd would it be for the wife to insist that she shall occupy the place assigned by nature and reason to the husband, as for all the members of the body to endeavor to be the eye or the ear.

The famous apologue of *Menenius Agrippa*, as related by Livy, so appropriately illustrates this subject, that I cannot forbear inserting it. The Roman people once rose in rebellion against the nobles, under the pretext, that the great men had all the honors and emoluments, while they were compelled to bear all the burdens and privations. Menenius Agrippa, a brave general, whom the people highly respected, went to the insurgents, who had retired to the *Mons Sacre*, and restored peace and harmony, by the following ingenious address. "In that time in which the different parts of the human body were not in a state of unity as they now are, but each member had its separate office and distinct language, they all became discontented, because whatever was procured by their care, labor, and industry, was spent on the *stomach*; while this, lying at ease in the midst of the body, did nothing but enjoy whatever was provided for it. They therefore conspired

among themselves, and agreed that the hands should not convey food to the mouth; that the mouth should not receive what was offered to it; and that the teeth should not masticate whatever was brought to the mouth. Acting on this principle of revenge, and hoping to reduce the stomach by famine, all the members, and the whole body itself, were at length brought into the last stage of a consumption. It then plainly appeared that the stomach itself did no small service; that it contributed not less to their nourishment, than they did to its support; distributing to every part that from which they derived life and vigor.”\*

So evident is the station which the husband should occupy in the family, that every sensible wife is willing to acknowledge it, and to shape her course accordingly. Nay, the woman who respects and loves her husband, would not assume his place, had she perfect power to do so. She realizes that his standing in society depends in no small degree upon his standing in his own family; and she knows, too, that the respectability of the family is intimately blended with the respectability of the husband and father. And hence she is anxious to contribute to that respectability, and is not unwilling to pay him that measure of deference at home, which she is desirous he should receive abroad. How can that woman expect her husband to be honored in community, who domineers over him at home, and assumes in the family the position

\* T. Livii, *Histor. lib. ii., cap. 32.*

and prerogatives which pertain naturally and justly to him? Of all men, no one is more entirely the object of ridicule than he who is termed "a henpecked husband!" He receives this ridicule not more heartily from his own sex, than from all women of good sense and discernment. And in the degradation which is thus heaped upon him, his wife, who is the cause of it, must herself share. He is not more ridiculed for his pusillanimity and weakness of mind, than she is despised for that masculine character, station, and habit, which she assumes before the world. "At the time, when 'The Book' came out relative to the late ill-treated Queen Caroline, I was talking upon the subject, one day, with a person who had not read the book, but who, as was the fashion with all those who were looking up to the government, condemned the queen unheard. 'Now,' said I, 'be not so shamefully unjust; but get the book, read it, and then give your judgment.'—'Indeed,' said his wife, who was sitting by, 'but *he shan't!*' pronouncing the word *shan't* with an emphasis and voice tremendously masculine. 'O,' said I, 'if he *shan't*, that is another matter; but if he shan't read, if he shan't hear the evidence, then he shan't be looked upon by me as a just judge; and I shan't regard him in future as having any opinion of his own in *any thing!*' All which, the husband, the poor henpecked thing, heard without a word escaping his lips. A husband thus under command, is the most contemptible of God's creatures. Nobody

can place reliance upon him, for anything; whether in the capacity of employer or employed, you are never sure of him. No bargain is firm, no engagement is certain with such a man. In the eyes of neighbors, for *friends* such a man cannot have, in the eyes of servants, in the eyes of even the beggars at his door, such a man is a mean and despicable creature, though he may roll in wealth, and possess great talents into the bargain!"\* If the wife would have society view her husband with the respect which she is desirous that herself and family may maintain, let her first respect him herself at home, and teach her children to look up to him and honor him as their natural and lawful guardian.

Occupying, as the husband does, the important station of head of the family, the serious question arises, how shall he exercise, in respect to his wife, the authority which pertains to that station? This will form the subject of another chapter.

\* Cobbett.



## CHAPTER III.

### TREATMENT OF WIVES.

"———just let me mention,  
*The Rights of Woman* merit some attention."

IN the preceding chapter I endeavored to show that nature, revelation, and the laws and customs of men, point to the husband as the head of the family circle; and that, as such, there are certain prerogatives solely invested in him, and also a certain amount of authority which he can properly exercise. The subject now before us relates to the *manner* in which this power should be used, and the *extent* to which it shall be carried.

THE origin of the husband's authority affords one of the plainest indications of the manner in which he should exercise it, in respect to the wife. We have seen that marriage is a covenant, entered into by both parties, for *mutual* benefit and happiness; and that each made a certain concession of privileges, *for the general benefit of both*. It is from *this* concession, made for *this* purpose, that whatever prerogative or authority the husband possesses over the wife, is derived. Hence he is not clothed with any power to exercise *exclusively*

for his own individual good—or for the purpose of enabling him to gratify a love of rule and authority—or to tyrannize over his companion—or to carry into execution his selfish will and pleasure, without respect to the welfare of those who are expected to submit to his dictation—or in any way to pamper or please *self*, alone. The wife, in uniting her destiny with his, and in surrendering certain rights which she before possessed, had no design to grant him any such power as this, or to place herself so entirely at his disposal; and therefore he is not endowed with this kind or degree of authority. But in all those cases connected with the welfare of the family, where it is *necessary* for the husband to display his authority for the *good* of those over whom it is swayed, he is justified, by the circumstances in which he is placed, in claiming and exercising this prerogative. It was to be used for this purpose, *and this purpose only*, that any power or authority is invested exclusively in him. The mutual compact by which the husband is placed at the head of the family, gives him no authority to abuse his wife, no power to contradict or thwart her desires unnecessarily, or imperiously to command her obedience to his word, except, perhaps, in some few very extreme cases. And whenever he attempts thus to pervert his prerogative, he violates the compact by which he has been clothed with them, and proceeds upon an *assumption* of authority which he does not possess. The husband “should remember that the rule


which renders him the natural head of the family, does not suppose any inferiority in the wife, any more than the law which makes one man a magistrate and another his executive officer, supposes one to be an abler or better man than the other. It is necessary that the power should be placed somewhere; but it does not follow that the depositary of this power should be elated with its possession, and exercise it with capricious or offensive coercion."

Although ultimate authority is vested in the husband, yet it should be his desire, his study, in all his conduct, to keep this circumstance from view as much as possible. Instead of constantly asserting his authority, and seeking opportunities to exhibit it, he should endeavor to act towards his wife, so far as practicable, as though he had no power superior to her own. He should exercise rule in a manner so gentle, so mild, so unseen, that those who are swayed by it, shall be unconscious of its existence. Delicacy, propriety, love for his companion, desire for domestic tranquillity and peace, all urge him to pursue this course.

There are two methods in which the husband can make known his will—the one is in the form of a *command*—the other in that of a *request*. In the great majority of cases, the latter course is altogether the most successful manner of securing compliance. There is in human nature a spirit of independence, which rises in opposition to a stern,


imperious command, from a fellow-mortal, even though he who issues the command may be an object of the deepest affection. This disposition is visibly exhibited in childhood, and it "grows with our growth, and strengthens with our strength." As a general rule, mankind are much more easily *won* than *coerced*—more readily *attracted* than *driven*. Hence, as a mere matter of *policy*, without respect to the feelings of others, the husband who invites or requests compliance with his wishes, is much wiser than he who commands. And who cannot perceive the different influences which these two courses must produce upon the common enjoyment and peace of the domestic circle? Where despotic command is exercised, confusion, disobedience, and rebellion most generally prevail; for fear cannot produce so perfect an obedience from a rational being as love. But in the family where authority is robed in the pleasant and winning garments of kindness and affection, a willing obedience is yielded, and peace and harmony abound, as its legitimate fruits.

The cases where it is necessary for the husband to issue an absolute command to the wife, are very rare indeed. When there is a difference of opinion between husband and wife, upon an important subject connected with the welfare of the family, there should be a free and unrestrained interchange of views and feelings, without acrimony, or bitterness, or harshness, from either party. It is a misfortune under which many people labor, that they




cannot have their opinions questioned, or enter upon even a brief discussion, without soon losing temper, and allowing anger to overcome discretion and reason. This is one prolific source of those family broils which sometimes cause matrimony to assume an aspect so unpleasant. But this excitability should be strictly guarded against; it is one of the indications of an ignorant and shallow mind. Under the circumstances to which I have alluded, each party should carefully clothe their opinions in the dress of friendly advice, and be cautious not to utter anything to disparage one another, or to irritate to anger. The husband should be as ready to receive the wife's advice, as to impart his own. And he should give her opinions all the weight, and allow them to have all the influence in making up his judgment, that their merits deserve. If the wife advances the better reason—if she clearly demonstrates the propriety and correctness of her views—the husband should allow no emotions of false pride, no senseless notions about its being derogatory to submit to the judgment of a woman, to prevent him from acknowledging the correctness of her opinions, and acting accordingly. It is an attribute of a generous and noble mind, to be open to conviction, and to be willing to receive truth from *any* source whatever—while it is an unfailing indication of weakness and littleness, to cavil about the *source* whence a truth may proceed, and to reject it simply because it was uttered by some person whom they looked upon as

beneath them! There should be as great a willingness on the part of the husband to adopt the views of his wife, when they are consistent and reasonable, as to adhere to his own, when satisfied of their truth. But, after a faithful and candid examination of the whole subject—after listening attentively and respectfully to the reasons and suggestions of the wife, and allowing them all the weight to which they are entitled—if the husband still believes his views are correct, it is his prerogative to decide accordingly, and to carry his decision into effect. And the reasonable, consistent wife will give way and yield to the judgment of her husband; and so far from throwing obstacles in the way of the execution of the plans growing out of this decision, she will cheerfully lend her advice and assistance in accomplishing them. But if the wife, through stubbornness, or wilfulness, or malice, refuses her assent in cases where it is absolutely necessary for it to be given, then the husband is justified in *commanding* obedience. Upon him must rest the responsibility of the issue of the transaction involved, and it is but even-handed justice, that he should be allowed to pursue the course which, in his discretion, appears the best. It is in such extreme cases, and in such only, that the husband should attempt to exercise *authority* over the wife! In regard to the general interests of the family, “the wife ought to be *heard*, and patiently heard; she ought to be reasoned with, and, if possible, convinced; but if, after



all endeavors in this way, she remain opposed to the husband's opinion, his will must be obeyed; or he at once becomes nothing but an insignificant inmate." "Who are to be employed or intrusted by the husband; what are the principles that he is to adopt as to public matters; whom he is to have for coadjutors or friends; all these must be left solely to the husband; in all these he must have his will; or there never can be any harmony in the family."

Nevertheless, I repeat, the husband should, as far as possible, avoid all appearance of authority over the wife, and never allow circumstances to take such a turn as to render it necessary to resort to any other means than gentle persuasion and advice. In this manner, while seeming not to command at all, he will command the most, and be the most readily obeyed. On no account is it allowable for the husband to inflict personal chastisement upon his wife. No possible construction of his authority can extend to this length. None but a savage or a brute in human form will be guilty of an act so cowardly, so unspeakably mean.—If there is an individual meriting the utter detestation of the world—if there is one who deserves the hissing of men, and who should be visited with the severe rigors of the law—it is that wretch who takes advantage of his physical strength, to beat a weak and defenceless woman! Mankind disown him—he dishonors the God who made him, and the race to which he belongs—he



should be spurned from civilized society—and be compelled, like Nebuchadnezzar of old, to herd with those beasts of the forest, whose conduct he imitates, until he learns at least the first principles of decorum !

That the authority vested in the husband is often greatly perverted—that wives, from this cause, have suffered much, and are still suffering—that they are frequently deprived of privileges to which they are justly entitled, and placed under absurd and tyrannical restraints—it requires but little acquaintance with the world to know. How often do we behold a harsh, headstrong, passionate husband, brutally tyrannizing over and lacerating, if not the body, at least the feelings, of one who has confided all her happiness, yea, her destiny for life, to his disposal ! Can any conduct exhibit more strikingly an utter destitution of generosity nobleness, and manhood ? What being on earth is more deserving the full commiseration of our hearts, than a delicate, sensitive, tender-hearted, refined woman, linked for life to a vulgar, morose, sordid husband—perhaps a bloated drunkard, a moving pestilence—and subjected to all his deep meanness, his utter littleness of spirit, his low and beastly whims and caprices ? Conceive, if possible, a wretchedness more dark and hopeless. In vain she exhibits the sweetness and tenderness of her disposition—in vain she lavishes the riches of her love and kindness upon him—all her delicate attentions and affectionate regards fall upon his



ossified heart as on a nether millstone! Is the picture overdrawn? Go to a thousand hovels throughout our land—(the comfortable dwelling yea, even the splendid palace, need not be passed by)—and tangible, living proof of its truth will be found written in characters too legible to be misunderstood! How appropriately may the beautiful words of the poet be applied to woman in such lamentable circumstances—

“ Full many a gem of purest ray serene,  
The dark unfathomed caves of ocean bear :  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air.”

To avoid the wretched condition which I have attempted above to depict, a young lady cannot be too cautious, or too particular, respecting the disposition and habits of the man who solicits her hand. If she perceives that he is of a morose and unpleasant disposition—that he is sordid, passionate, and headstrong, that his views and feelings are of a low or selfish character—and especially, if he is addicted to any improper habits—she should reject him at once. Neither the beauty of personal appearance, nor the honeyed flattery of a deceitful tongue, nor the prospect of wealth, or rank, or power, should induce her to intrust her happiness to his keeping. Nothing can atone for the want of a kind, pleasant disposition, and correct habits.

I trust the husband whom I address is capable of appreciating, and does appreciate, all the claims which his companion has upon him, for kind and

respectful treatment. If there is a particle of nobleness in his nature—if his heart is capable of one throb of generosity—if he possesses the smallest degree of the true spirit of manhood—he will prize the peace and happiness of his wife, which depend so much upon his treatment, as an object demanding his utmost care and solicitude. He will study so to frame all his bearing and deportment toward her, as, while it wins her respect and cements her love for him, will also render her condition as agreeable and pleasant as circumstances will possibly admit. He will view her as a part of his own being; and will no more endeavor to ill-treat her, or in any way unnecessarily cross her feelings, or deny her any proper favors or attentions, than he would injure his own person. “Whoever gives himself time to consider to what extraordinary difficulties and sufferings God, by his order and appointment, has most unavoidably subjected and exposed the women above men, will see himself obliged, in common pity, to deal gently with them, to sustain them under their infirmities, and by patience and forbearance, endeavor to make their burden lighter. And if he considers further, of what singular use and benefit a good and prudent companion is, in all the vicissitudes of life; what solace in health, what comfort in sickness, what help in distress, what security in trouble, is occasioned by her means; and, above all, what labor and hardships, what watchings and disquietudes, as well as the many humble offices she is content

to bear, with all the cheerfulness and pleasure imaginable, in bringing up the children that are the delight of his eyes, and the strength of his old age—he that considers this, I say, instead of taking pleasure in opposing and insulting the wife of his bosom, will find himself bound in gratitude, and by the mutual pledges of their love, to nourish and cherish her, even as his own flesh.” And should his companion first be called away by death, how much would the desolate husband be consoled for her loss, could she address him, during her last moments, in the language of the dying “Vaudois Wife”—

“And when this heart hath ceased to beat—O! think,  
And let it mitigate thy wo’s excess,  
That thou hast been to me all tenderness,  
And friend to more than human friendship just.  
O! by that retrospect of happiness,  
And by the hopes of an immortal trust,  
God shall assuage thy pangs—when I am laid in dust.”

The following “Rules for Husbands” are taken from a late work, by a well-known writer.\*

“I. Always regard your wife as your equal; treat her with kindness, respect, and attention; and never address her with the appearance of an air of authority, as if she were, as some misguided husbands appear to regard their wives, a mere housekeeper.

“II. Always keep her properly supplied with money for furnishing your table in a style proportioned to your means, and for the purchase of dress,

\* Matthew Carey.

and whatever other articles she may require, suitable to her station in life.

“III. Cheerfully and promptly comply with all her reasonable requests; and, as far as practicable, anticipate them. Whatever you accord to her wishes, let it be done promptly and cheerfully, so as to enhance the merit of the matter by the manner.

“IV. Never be so unjust as to lose your temper towards her, in consequence of indifferent cookery, or irregularity in the hours of meals, or any other mismanagement of her domestics; knowing the difficulty of making many of them do their duty.

“V. Never, on any account, chide or rebuke your wife in company, should she make any mistake in history, geography, or grammar, or indeed on any other subject. There are, I am persuaded, many wives of such keen feelings and high spirit, (and such wives deserve to be treated with the utmost delicacy,) that they would rather receive a severe and bitter scolding in private, than a comparatively mild rebuke in company, calculated to display their ignorance or folly, or to impair them in their own opinion, or in that of others.”

I know of no place more appropriate, to insert a few remarks by the late Mr. Cobbett, in respect to the disposal of property by the husband at death. “I cannot refrain from offering my opinion with regard to what is due from husband to wife, when *the disposal of his property* comes to

be thought of. When marriage is an affair settled by deeds, contracts, and lawyers, the husband, being bound before hand, has really no will to make. But where he has a will to make, and a faithful wife to leave behind him, it is his first duty to provide for her future well-being, to the utmost of his power. Some men think, or act as if they thought, that if a wife bring no money, and if the husband gain money by his business or profession, that money is *his* and not hers, because she has not been doing any of those things for which the money has been received. But is this way of thinking just? By the marriage vow, the husband endows the wife with all his worldly goods. But does she not *help to acquire the money*? Speaking, for instance, of the farmer or merchant, the wife does not, indeed, go to plough, or to look after the ploughing or sowing; she does not purchase or sell the stock; she does not go to the fair or the market; but she enables him to do all these without injury to his affairs at home; she is the guardian of his property; she preserves what would otherwise be lost to him. The barn and the granary, though they *create* nothing, have, in the bringing of food to our mouths, as much merit as the fields themselves. The wife does not, indeed, assist in the merchant's counting-house, she does not go upon the exchange; she does not even know what he is doing—but she keeps his house in order; she rears up his children, she provides a scene of suitable resort for his friends; she ensures him a

constant retreat from the fatigues of his affairs; she makes his home pleasant, and she is the guardian of his income. In both these cases, the *wife helps to gain the money*, and in cases where there is no gain, where the income is by descent, or is fixed, she helps to prevent it from being squandered away. It is, therefore, as much *hers* as it is the husband's; and though the law gives him, in many cases, the power of keeping her share from her, no *just* man will ever avail himself of that power. With regard to the *tying up* of widows from marrying again, I will relate what took place in a case of this kind in America. A merchant, who had during his married state risen from poverty to very great riches, and who had, nevertheless, died at about forty years of age, left the whole of his property to his wife for her life, and at her disposal at her death, *provided that she did not marry*. The consequence was, that she took a husband *without marrying*, and at her death, (she having no children,) gave the whole of the property to the second husband! So much for *posthumous jealousy*! Where there are children, indeed, it is the duty of the husband to provide, in certain cases, against step-fathers, who are very prone not to be the most just and affectionate parents. It is an unhappy circumstance, when a dying father is compelled to have fears of this sort."

## CHAPTER IV.

### SEEKING ADVICE OF THE WIFE.

"Oft as clouds my patha o'erspread,  
Doubtful where my steps should tread,  
She, with judgment's steady ray,  
Marks and smooths the better way."

SOME husbands, it would seem, deem it quite beneath them, quite derogatory to their character and dignity, to ask a wife's advice, in any business affair. "Must I apply to a *woman*," they exclaim, "to learn how to manage my affairs? Ridiculous!" Not so ridiculous as your assumed superiority over one, who, I have no doubt, is endowed by nature with as great an amount of good sense as yourself, and who, instead of meriting your sneering remark, is deserving of your honor and respect. There are men who go on from year to year in their business, without even dreaming of the propriety of resorting occasionally to their wives for advice. "I have known some husbands who made it a point to tell their wives nothing at all about their own concerns, except occasionally, as a mere matter of favor!—or a tribute to their own praise. If they get a good bargain, which often means about the same thing as to defraud some-

body, they are fond of relating the achievement. If they have had unusual success in some enterprise, and have just heard the welcome intelligence, they bring home the report. But as to keeping their wives constantly acquainted with the state of their affairs, they no more think of it, than they do of communicating it to the Grand Seignior.\*

Where can be the great impropriety of consulting the wife upon points of difficulty? Who is it more proper to consult?—who will lend an ear more cheerfully, or enter more readily into all that concerns the husband, than she who is the most deeply interested in his welfare, and who has as great an interest depending upon his success as himself? So far as an anxious solicitude for the husband's prosperity, and a willingness to co-operate zealously with him and aid him in all his laudable undertakings, can qualify any person to become his adviser, those prerequisites will be found in the wife, to a peculiar extent. "But," says the distrusting husband, "this is not all that is necessary to qualify an individual to become a profitable adviser. To impart counsel in business transactions, one must be experienced in the affairs of men, in the different modes of doing business, in the state of the markets, and the rates of exchange; but from her education, her condition in society, and her habits, the wife cannot be supposed to understand these subjects, and hence is unqualified to

\* *Young Wife.*



impart advice respecting them." Let this be allowed, and it does not affect my position. I am not advocating the necessity of seeking the wife's advice in regard to all the minute operations, the *modus operandi* of business transactions; but of consulting her at least upon matters of great and vital importance—upon transactions which have lasting consequences attached to them, and which she does, or readily can be made clearly to comprehend. I might, indeed, insist with propriety, upon consulting the wife respecting much that pertains to the *details* of business; for I am confident women are not, or need not necessarily be, so very ignorant of business transactions, as many would have us believe. The husband, if he is so disposed, can make a wife who possesses the ordinary good sense of woman, a valuable auxiliary and counsellor in his general affairs. Let him each evening give her a brief synopsis or outline of the most important transactions of the day, and he will soon find her so familiar with the state of his business, as to be able to impart to him sound and practical advice, in seasons of perplexity and doubt. If a husband questions the practicability of this suggestion, let him make the experiment in a fair and candid manner, and there can be but little doubt that his unbelief will be removed.

In neglecting to repose this confidence in his wife, does not the husband cast an ungenerous suspicion upon her capabilities? When he keeps her in as total an ignorance of his affairs as possi-

ble—when he will not deign to consult her even in relation to transactions of the most grave and weighty importance, and which may involve her and her children in poverty and want through life—what is it but virtually saying to her—“ your mind is too feeble, your discernment too contracted, your general ignorance vastly too great, to become my adviser !—attend to your knitting and sewing, look after the cooking, take care of the children—for these are all the subjects which you have ability to comprehend !” Is not this language of the actions deeply ungenerous and unmanly ? How can children have confidence in their mother, or respect her as they ought, when they behold the father daily pursuing a course which evinces that he does not deem her worthy of trust, or her opinions of any weight ? By pursuing this course, the husband calls in question very distinctly the strength of his own discernment. It shows that from among the multitude of sensible and sound-minded females, he has selected for a bosom companion one so destitute of judgment and common sense, as to be incapable of giving advice upon the most plain and common subjects ! Surely it must evince uncommon depth of mind and maturity of judgment, to have made so wise a choice !

This idea that the wife’s advice is worthless, savors too much of the Eastern degradation of woman, to be adopted in Christian countries.—Among the Orientals there is a maxim something like the following :—“ Obtain all the advice you

can from your wife, and then *do directly the reverse*, and you will act wisely!" In illustration of this rule, the following anecdote is recorded.

"Nassreddyn, the Turkish Æsop, wishing to propitiate the conquering Tamerlane, proposed to carry him fruit. 'Hold,' said he, 'two heads are better than one; I will ask my wife whether I had better carry quinces or figs.' His wife replied, 'Quinces will please him best, because they are larger and finer.' 'However useful the advice may be,' rejoined Nassreddyn, 'it is never well to follow that of a woman; I am determined to take figs.' When he arrived in the camp, Tamerlane amused himself by throwing the figs at his bald head. At every blow, Nassreddyn exclaimed, 'God be praised!' Tamerlane inquired what he meant. 'I am thanking God that I did not follow my wife's advice,' replied Nassreddyn, 'for if I had brought quinces instead of figs, I should certainly have a broken head.'"

In relation to this anecdote, I would remark, that as neither of them could possibly anticipate the use which the great conqueror would make of the fruit, the wife in this instance certainly exhibited much good sense in her advice, while her husband showed a more than womanly weakness in selecting the meaner, rather than the fairer fruit. This is evident from the fact, that Tamerlane viewed the figs as so worthless that he threw them at the head of the foolish donor. The whole drift of the

sarcasm which the anecdote aims at woman's advice, depends upon a supposition which is not at all probable, viz. : that Tamerlane would have put the quinces to the same use that he did the figs. So that the author of the anecdote exhibits as much weakness and want of discernment and wit, as the hero whose wise and chivalrous exploits he records.

The pretence that women have not sufficient good sense and discernment to understand business transactions, and to be capable of giving advice in relation thereto, is as unfounded as it is ungenerous. They have been endowed with perception, reason, and understanding—they have the power of judging the future by the past, of comparing fact with fact, and of reasoning legitimately and logically—in fine, they have all the faculties of mind which men possess; and these, too, in a degree of strength sufficient, and more than sufficient, to enable them to comprehend all business transactions, when their attention is turned in that direction. The observation of every reader will confirm these remarks. How often do we see widows and other unmarried women, conducting their own business affairs with a skill and success which may well put to blush many of those men who boast of their superior judgment and tact. Many have been the instances where wives have been compelled to take the control of their husbands' business, to prevent bankruptcy and ruin. And it will be generally acknowledged, that in the great majority of those cases, where females have engaged

to witness the quick-sightedness and penetration of women. The same quality that makes them, as they notoriously are, more quick in discovering expedients in cases of difficulty, makes them more apt to penetrate into motives and character."

From the judgment, prudence, and discernment possessed by the great majority of wives, and from the deep interest which they must necessarily have in the husband's welfare, it must be acknowledged by all candid minds, that it is not only proper they should be consulted by the husband in difficult affairs, but that he will receive much good advice and obtain many valuable suggestions in this manner. "When I am making up a plan of consequence," says Lord Bolingbroke, "I always like to consult with a sensible woman." I am free to acknowledge that, not unfrequently have I been greatly assisted in solving difficulties, in removing doubts, in overcoming obstacles, and in seeing my path clear under perplexing circumstances, by a free and unreserved consultation with her who is truly my "better half;" and I doubt not, every husband whose affection for his wife and whose confidence in her sound sense have led him to a similar course, will declare that he has been similarly benefited. "Many a man has been rescued from ruin by the wise counsels of his wife; and many a foolish husband has most seriously injured himself and family, by the rejection of the advice of his wife; stupidly fearing, if he followed it, he would be regarded as hen-pecked. A hus-

band can never consult a counsellor more deeply interested in his welfare than his wife."

In a previous chapter, I remarked that men had been brought frequently to ruin by the prodigal expenses of their wives. I ought, in justice, to add here, that there are undoubtedly not a few instances of this kind, where such disastrous results may be charged, in a good degree, to a neglect of the husband in making his wife acquainted with the true situation of his affairs. How can she know how to graduate the scale of her expenses, when she is in perfect ignorance of the means of her husband? There is much of luxury, and folly, and display, in which many women (and as many men) would like to indulge, had they a sufficiency of means. Now the world is very liable to estimate the wealth of a man engaged in active business, more than it actually is. His wife, being a stranger to the true state of his affairs, willingly believes this overestimate of the public, and launches forth into a system of expenditure commensurate with what she supposes to be their means, but which greatly aids to involve the affairs of her husband in utter ruin! In the majority of such cases, had the husband been in the habit of consulting his wife, and of freely confiding to her the real condition of his business, he would have been saved from bankruptcy. Few women are so reckless as to adopt a style of living which they clearly see will lead to the entanglement and overthrow of their husbands' affairs.

"But it is said also that, after all, woman's advice is worth very little, even when she fully un-

derstands her husband's concerns, and is worthy of his entire confidence. Her judgment, it is said, was not intended by the Creator for such things, and is comparatively weak. To consult her about matters of business, is to call her out of her own sphere. That woman has her own appropriate sphere, and that this requires a cast of mind somewhat different, in its original structure, from that of man, there can be no doubt. Nor is it to be doubted that this circumstance, along with her habits, disqualifies her for *deciding* for the husband, in matters of business. But to *advise* is one thing, and to *decide*, quite another. It is woman's advice which a judicious husband wants, rather than her decisions. Her advice will be always valuable to him; but it will be more so, in proportion as she is endowed by nature and art with what is called good sense, and as she is made familiar with facts. The more, in these circumstances, he avails himself of her advice, the more valuable will he find it. And when I hear that such or such a wife has no judgment in regard to business matters, I usually think the fault is her husband's in not having rendered her more familiar, day by day, with his business concerns, and trained her gradually to the habit of giving him her opinion. The fact that a wife does not see the whole matter, as her husband does, will not disqualify her for advising. He must take the advice for just what it is worth, with her limited range of vision. If, from the nature of the case, he has reason to believe she sees but half the object, then he must

make due allowance, and form corresponding expectations in regard to the results. To take the position that advice is of no value, unless the individual who gives it sees the whole case, is to maintain that nearly all the advice in the world is valueless. He has certainly overlooked one important end of matrimony, who is not in the frequent practice of seeking this sort of assistance, that is, of ascertaining how, with the facts she has before her, a thing strikes his wife. Many an individual would have been saved from bankruptcy, had he done so; and from what are the frequent consequences of bankruptcy—intemperance, insignificance, and crime.”\*

To be worthy of this confidence, and to be able to impart sound advice to her husband, the wife should be interested in his affairs, and should study to comprehend and become familiar with such subjects as he brings to her attention. But if she is negligent in this respect—if, whenever her advice is sought, she appears entirely indifferent and unconcerned in regard to the topic brought to her notice—if she manifests, by her listlessness and carelessness, that she is more deeply engaged in some frivolous amusement, or in some trifling ornament wherewith to deck her person, her children, or her dwelling, than in the weighty concerns of her husband—she cannot consistently complain if he ceases to seek her opinion, or neglects to pay that deference to her views, to which she may think herself entitled.

\* Young Wife.



## CHAPTER V.

### CHERISHING LOVE FOR THE WIFE.

"What is life when wanting love !  
Night without a morning :  
Love's the cloudless summer sky,  
Nature gay adorning."

It may, perhaps, appear unnecessary to urge upon husbands the necessity of cherishing love for their wives—of cultivating a proper regard for those connected with them by one of the most intimate ties of our nature. But a few moments' reflection will suffice to show that some remarks on this subject are not uncalled for. There is every reason to believe that thousands of husbands are lamentably deficient in that real love for their wives, upon which all connubial happiness so vitally depends. How can peace diffuse its balmy influences—how can harmony's sweet voice be heard—how can contentment spread its downy couch, in the domestic abode—if Love's golden chain be absent—or if, having once existed, its links have been broken and severed by discord and hatred ? Mutual love and respect form the foundation upon which rests the whole fabric of domestic happiness. Let that foundation be kept well cemented and strong, and it will be a basis for enjoyment which

cannot easily be overthrown or disturbed. But allow it to crumble into fragments, and with it will disappear and perish all the true happiness connected with married life.

There are, probably, few if any men, who do not, at marriage, cherish towards the objects of their choice some degree of love. But many there are, not capable of analyzing the feelings of their own hearts towards those whom they have selected for wives, and entirely unable to determine whether they are acting under the influence of pure love, or of some fleeting emotion which will speedily pass away for ever. And it is lamentable to believe that not a few, who actually cherished sincere love at the time of their union, have allowed that divine principle to leave their souls, and permitted its place to be usurped by cold indifference or utter repugnance. There are many causes which tend to produce this disastrous state of the affections.

One of the most prolific causes of this vanishing away of love, is to be found in the fictitious qualities which the lover frequently ascribes to his mistress, before marriage. He seldom, if ever, sees her, except when she is *prepared* to receive him—when she is arrayed in her choicest attire, and radiant with her sweetest smiles. On such occasions, it is natural for her to exhibit her most pleasing and attractive qualities, and conceal, as far as possible, any defects, of which she may unfortunately be possessed. Hence the young man continues a stranger to her true disposition and habits.

His imagination, vivified by the "witching" influences of love, attributes perfections and excellences to her which she does not actually possess, and leads him to adore her as one nearly akin to angelic natures! And as *such a being*, he ardently loves her. But, alas! in due time, on becoming more intimately acquainted with her, he perceives characteristics and habits of which he was before unaware—he finds his wife another being than the one so pleasantly pictured in his imagination, and at last he makes the discovery, that, after all, instead of obtaining a faultless seraph, he has married but an imperfect mortal! And if he discovers no new qualities of a valuable character, to take the place of those fictitious ones which have vanished, love flees away, to be succeeded by indifference, or perhaps absolute dislike. But in all this, the husband has more reason to blame himself than his wife; for had he exercised common discernment, and been guided by a proper degree of prudence, he would have ascertained her actual character and qualifications, before it was too late to recede.

Another cause of indifference to wives, is to be attributed to the practice of selecting them through mere love of their personal charms, without any reference to beauty of disposition or mind. The love thus inspired may continue, perhaps, as long as the attractions which awoke it are unimpaired; unless previously destroyed by a sour, morose, or termagant disposition. But if that personal beauty

is marred by disease or accident, then the love which rests upon it alone must vanish away. And if there are no intellectual and moral beauties to supply the deficiency of departing personal charms, affection must give place to indifference. "There can be no objection to external love, where it is a mere accompaniment of that which is internal. What I object to is, the making too much of it; or giving it a place in our heart which is disproportioned to its real value. Our affections should rather be based chiefly on sweetness of temper, intelligence, and moral excellence. It is the internal which we should chiefly regard, and not the external, except in so far as the latter is an appropriate index of the former."

Those instances where marriages are consummated through sordid motives—the love of wealth, of distinction, of fashionable and influential connexions, or any purpose of like character—form another class, where love is absent. In those cases, the affections have very little, if anything, to do with matrimony. And where love is not excited before marriage, the cases are very rare where its flame is kindled afterwards. Hence it is not at all astonishing that those who marry without love, should continue to live without love and without happiness through life. As well may a bitter fountain send forth sweet waters, as for a marriage where sincere, heart-felt affection is absent, to become the source of rational enjoyment.

These are some of the causes of a lack of love,

in certain classes of husbands. I do not pretend they are all the causes; but they are the principal, and the most evident to outward observation. And they show the necessity of great care and precaution, to see that we enter the marriage state with proper objects and emotions.

In looking about to select a wife, the young man cannot be too inquisitive in respect to the character, habits, and disposition of any lady who may strike his attention. He cannot be too particular in ascertaining the peculiarities of her inclinations and tastes, her general information, her literary acquirements, the strength of her intellectual capacities, and the nature of her religious belief.—There can be no reasonable objection, on the part of any young woman worthy of becoming a wife, to this strict scrutiny in relation to a subject of such important and lasting consequences. But when the selection has once been made—when the union is consummated, and “the twain become one”—then all searching after imperfections should entirely and for ever cease. Instead of seeking for faults, the attention of the husband should be directed entirely to the *good qualities* of the wife. Let these be sought after with assiduity, and, if you please, magnified to any extent. I care not how blind a husband is to the faults of his wife, or how much he is disposed to multiply her excellences—provided he does not approbate any evil disposition, or uphold her in any wrong doing; for the more the husband and wife value each other,

the greater must be the enjoyments they experience in each other's society.

If, after marriage, the husband perceives some few faults in disposition or habits, which he had not before discovered—as he undoubtedly will, even though his wife be the most perfect of mortals—he should immediately cast the veil of oblivion, or at least of forbearance, over them, and allow them to make no inroads upon the strength and fervor of that love, which he has hitherto cherished for her. To magnify these imperfections, or to dwell upon them, would not only be injustice to her, but would be deliberately undermining his own peace of mind. And to aid him in this work of overlooking the trifling faults of his wife, let him reflect that his own imperfections equal, and, quite probably, surpass hers—and that, if, notwithstanding all the failings which she daily perceives in him, her love not only continues unshaken, but actually increases, he surely is bound in duty and honor, not to allow her few defects to destroy his affection. Indeed, the love she continues to bear him, despite his very perceptible faults, and conscious as he is of their existence, should kindle to a still higher flame a returning love from him, so as to destroy all possibility of that repugnance which would otherwise arise from the exhibition of those trifling imperfections, which the best of our race sometimes exhibit.

Young men frequently allow the imagination to fill the marriage-state, in anticipation, with the brightest visions of happiness—flowery fields and

the fairest fruits seem spread out before them, and a long path strewn with roses and abounding with enjoyments on every side invites their approach! Now this is painting the picture far too high—it is imagining more bliss than falls to the lot of mortals in this existence. Hence, on testing the reality of matrimonial happiness, if they find it falls short of their high-wrought visions—if they find that thorns sometimes mingle with roses, that “there will be briars where berries grow”—and that with an increase of happiness there has also been an increase of cares and responsibilities—they should not allow this discovery to sour their dispositions, or render them testy or morose—and least of all, should it make them indifferent or unkind to her in whom these visions were probably all embodied. This would but make everything worse—everything more disagreeable. True philosophy and plain common sense alike call upon husbands in this condition, to strive to overcome and rise above such unessential disappointments. Instead of sitting down to repine at the loss of imaginary enjoyments which were never found on earth, they should exert themselves to obtain those real, substantial advantages and pleasures, which can actually be found in the union of congenial and loving souls!

There are many considerations which call upon the husband to cherish a deep and lasting love for the wife, aside from its influence upon his own enjoyments. This love for wives is enjoined upon husbands by the Word of God. Many husbands

are fond of quoting the apostolic injunction—  
 “Wives, submit yourselves unto your own husbands, as unto the Lord.” But they seem to forget that there is another injunction, equally as imperative and binding. Let them listen to the words of St. Paul—“Husbands, *love* your wives, even as Christ also loved the church . . . . So ought men to *love* their wives as their own bodies . . . . Let every one so *love* his wife, *even as himself*.”\*  
 “Husbands, *love* your wives, and be not bitter against them.”† These declarations of divine inspiration are so plain and evident in their meaning, that comment is unnecessary. Love to wives is enjoined as a Christian duty from which no husband can be absolved. Hence, merely to maintain a wife—merely to afford her food, apparel, and shelter—is not all that is required of the husband. He owes her the deep and strong affection of his heart—the unsullied love of his soul—and no substitute can supply its place. If he fails in this, he violates one of the most plain and direct commands of Heaven, and is obnoxious to the reproaches of all the virtuous and good. Whenever the husband quotes the Scriptural injunction—“Wives, submit yourselves to your own husbands,” the wife is at perfect liberty to repeat, as an *addendum*, “Husbands, love your wives.”

Another claim which wives have upon the affections of their husbands, is found in the sacrifices

\* Eph. v. 25, 28, 33.

† Col. iii. 19.



they have made for them. The wife gives herself and all that she has to her husband. She withdraws from the society of her former companions, and devotes her time and abilities to his happiness, and the advancement of his interests. In many instances, she leaves the home of her childhood, the scenes of her early enjoyments, the embrace of parents, brothers, sisters, and friends—she interrupts and destroys the dearest associations, and, sacrificing all for *his* sake alone, consents to go to some distant abode, to reside, perhaps amid many trials, “a stranger in a strange land!” Intrusted thus confidently with all her treasure, with her whole store of happiness, that husband must be much less than a man, who would neglect this sacred deposit, or fail to feel and exhibit towards her that pure love of his heart, to secure which, she has hazarded the happiness of a life. Indeed must he be a very brute, who returns all this confidence, all this lavish love, by harshness, coldness, and neglect, even if by no worse treatment!

The deep affection which the wife bears for the husband, forms her strongest claim to a returning love from him. While men frequently marry to obtain riches, or secure power and influence, or through some other motive distinct from the pure affections of the heart, with women, matrimony is an affair of true and heart-felt love. There may be some few and lamentable exceptions to this remark, but as a general rule, it is strictly true. She lavishes the rich, undivided treasures of her affec-

tions upon the object of her choice—she gives him the full tide of her love, without exception or condition—she embarks, without reservation, all the pure, kind, tender emotions of her nature, in this matrimonial voyage, and if storms ensue and shipwreck follows, all peace and enjoyment are lost for life ! Man's love is comparatively of a coarse and gross texture, intermingled often with baser passions ; but the love of woman is a pure and holy flame, having none of that grovelling intermixture, which is so frequently a pervading ingredient in the love of the sterner sex.

“As in the bosom o’ the stream,  
The moon-beam dwells at dewy e’en ;  
So trembling, pure, was tender love,  
Within the breast o’ bonnie Jean.”—Burns.

The love of the wife is enduring. It has been said, that after marriage man's love often decreases. This may, perhaps, truly be said of gross passion, but rarely of genuine love. Be this, however, as it may, the love of woman, if possible, increases and strengthens after the consummation of the marriage vows. Let it once become firmly fixed on him whom she has taken for her companion, and it will never cease—it becomes a part of her own nature. No change of circumstances, or reverses of fortune, can deaden it. As the ivy, in its living greenness, still continues to grasp the trunk of the prostrate oak, which once bore it aloft in the heavens, so does woman's love draw its twining folds still closer around the object of its regard,

when overwhelmed by deep misfortune and wretchedness! No coldness can extinguish it—no lack of return, no unworthiness of conduct, no depths of pollution and degradation into which its object may be plunged, can totally annihilate it. But it lives on, although returned by neglect, or unfaithfulness, or repulsion—a freshly blooming, fragrant flower, displaying its beauties amid surrounding sterility and blackness! The world is full of melancholy instances, which testify the truth of these assertions—they may be seen in every city, town, and hamlet.

I remember well a case of this description, which came under my own observation. In the place where I passed the happy days of my boyhood, I became intimate in a family which I can never cease to recollect. The mother was one of those susceptible, gentle women, who are cast in nature's finest mould. With a body constitutionally feeble, and so extremely sensitive, as not to allow her even to look upon any sharp pointed cutting instrument without a shudder, she possessed a soul filled with every friendly, generous, and kind emotion. One of the most fond and careful of mothers, a quiet, peaceable neighbor, a warm and steadfast friend, none knew her but to respect and esteem her. A thousand little nameless offices of kindness won the gratitude of my young heart, and impressed her image so deeply upon the tablets of memory, that it never can be effaced. In youth she wedded one whom she believed to be worthy

of all the treasures of her affections; and this worthiness he then undoubtedly did possess. In his society she promised herself a life of peace and enjoyment. But, alas! a few brief years told the tale of her domestic happiness. The demon Intemperance, which has destroyed the peace of so many happy families, seized upon her companion, reared and hardened all the better portions of his nature, and from an affectionate and tender husband and father, changed him into a degraded, heartless, unfeeling being. Who can depict the scenes of wretchedness, and degradation, and sorrow, she was henceforward called to pass through! The fury of affliction's storm prostrated her, like a slender reed, to the earth. When he who should have been her comforter and protector, entered the dwelling, maddened and wild under the awful influence of the intoxicating draught, and poured out upon her a torrent of opprobrium and abuse, her only reply was seen in the tears that stole silently down her pallid cheeks, while she the more assiduously plied the needle in efforts to maintain the family in respectability. Headless boy as I was, I could not but notice the meekness, the uncomplaining patience, with which she submitted to all the trials and afflictions which thus assailed her. But did the neglect, the unmanly treatment, which for many long years she received from her husband, destroy the love she pledged him in the happy days of youth? Never. The flame could not be quenched by all the floods of pain and

wretchedness which he had brought upon her.—  
 Let but sickness lay its palsyng hand upon him,  
 and instantly all her pent up emotions of affection  
 would appear, and overwhelm every other consid-  
 eration. Like an angel of mercy, she would hover  
 around his couch, soothing his pains, relieving his  
 wants, and administering the little comforts so  
 gratifying upon a sick-bed, as unmindful of all his  
 past conduct, as though he had been one of the  
 best of husbands. O! the constancy of woman's  
 love! Such was her return for all the evil she  
 had received at his hands. How lovely, how  
 Christian-like! Kind-hearted woman! The grass  
 is now green upon thy quiet grave!—thou hast  
 gone to that better world, that bright and happy  
 spirit-land, where “the wicked cease from troubling  
 and the weary are at rest.” Peace be to thy ashes!

How many thousands of broken-hearted wives  
 can exclaim, in the expressive language of the  
 poet:—

“I had a husband once who loved me—now  
 He ever wears a frown upon his brow.  
 But yet I cannot hate. O! there were hours,  
 When I could hang for ever on his eye,  
 And time, who stole with silent swiftness by,  
 Strew'd, as he hurried on, his path with flowers.  
 I loved him then—he loved me too. My heart  
 Still finds its fondness kindle, if he smile:  
 The memory of our loves will ne'er depart:  
 And though he often sting me with a dart,  
 Venom'd and barb'd, and waste upon the vile,  
 Caresses which his babe and mine should share,  
 Though he should spurn me, I will calmly bear

His madness—and should sickness come, and lay  
Its paralyzing hand upon him, then  
I would with kindness all my wrongs repay,  
Until the penitent should weep, and say,  
How injured, and how faithful I had been."

"If there be anything on earth that is truly holy and sublime, it is the deep, enduring, unchanging watchfulness of woman's love; that, in hours of health and happiness, seems to smile with a light as placid, as gentle, and almost as distant as that of the evening star. But when the hour of trial comes, it grows brighter, and warmer, and nearer, till, like the magic fire round the sword of Hodeirah, it has encircled its object with its protecting flame, gathered it within its pure and gentle influence, and, unwavering and undimmed, burns round it brightly and steadily to the last."

I cannot resist the desire, even at the risk of making this chapter too lengthy, of inserting the following beautiful and delicate eulogium on woman's love, from the writings of Irving. "Man is the creature of interest and ambition. His nature leads him forth into the struggle and bustle of the world. Love is but the embellishment of his early life, or a song piped in the intervals of the acts. He seeks for fame, for fortune, for space in the world's thought, and dominion over his fellow-men. But a woman's whole life is a history of the affections. The heart is her world; it is there her ambition strives for empire; it is there her avarice seeks for hidden treasures; she sends forth her sympathies on adventure; she embarks her whole

soul in the traffic of affection, and if shipwrecked, her case is hopeless, for it is a bankruptcy of the heart.


"To a man the disappointment of love may occasion some bitter pangs: it wounds some feelings of tenderness, it blasts some prospects of felicity; but he is an active being; he may dissipate his thoughts in the whirl of varied occupation, or may plunge into the tide of pleasure; or if the scene of disappointment be too full of painful associations, he can shift his abode at will, and, taking, as it were, the wings of the morning, can fly to the uttermost parts of the earth.

"But woman's is comparatively a fixed, a secluded, and a meditative life; she is more the companion of her own thoughts and feelings; and if they are turned to ministers of sorrow, where shall she look for consolation? Her lot is to be wooed and won; and if unhappy in her love, her heart is like some fortress that has been captured, sacked, abandoned, and left desolate.

"How many eyes grow dim, how many soft cheeks grow pale, how many lovely forms fade away into the tomb, and none can tell the cause that blighted their loveliness! As the dove will clasp its wings to its side, and cover and conceal the arrow that is preying on its vitals, so is it the nature of women to hide from the world the pangs of wounded affection. The love of a delicate female is always shy and silent. Even when fortunate, she scarcely breathes it to herself; but when

otherwise, she buries it in the recesses of her bosom, and there lets it cower and brood among the ruins of her peace. With her the desire of the heart has failed—the great charm of existence is at an end! She neglects all the cheerful exercises which gladden the spirits, quicken the pulses, and send the tide of life in healthful currents through the veins. Her rest is broken; the sweet refreshment of sleep is poisoned by melancholy dreams; dry sorrow drinks her blood, until her enfeebled frame sinks under the slightest external injury. Look for her after a little while, and you find friendship weeping over her untimely grave, and wondering that one who but lately glowed with all the radiance of health and beauty should so speedily be brought down to darkness and the worm. You will be told of some wintry chill, some casual indisposition, that laid her low; but no one knows of the mental malady that previously sapped her strength, and made her so easy a prey to the spoiler.

“She is like some tender tree, the pride and beauty of the grove—graceful in its form, bright in its foliage, but with the worm preying at its heart. We find it withered when it should be most fresh and luxuriant; we see it dropping its branches to the earth, and shedding leaf by leaf, until, wasted and perished away, it falls even in the stillness of the forest; and as we muse over the beautiful ruin, we strive in vain to recollect the blast or thunder-bolt that could have smitten it with decay. This





world has many pleasures between the cradle and the grave, yet, alas! how many of them are futile and vain! but the sweetest of them all, and one that will never decay, is to cherish the heart that loves you."

Such is woman's love—such its purity, its sensibility, its constancy, its duration! Should not he who possesses it, value it as a pearl above all price? And is it not worthy of a return; and a return, too, commensurate with its own depth and richness? What husband, possessing the true nobleness and generosity of manhood, to say nothing of the finer sensibilities which should dwell in his heart, can fail of making a proper return for all the love which his wife bestows upon him? And let not the husband mistake the nature of the return which woman's heart requires for its affections.—It asks not riches nor splendor, it requires not pomp nor display, it demands not the means of running the giddy round of fashion, or of indulging in effeminate luxuries. The man who imagines these to be the legitimate and necessary returns for the love of his wife, is a stranger to woman's heart! Or the woman who will pretend to be satisfied with such returns from her husband, it is evident, possesses not that love for her companion which is natural and appropriate to her sex, but is a bleeding victim, who, through her own love of display, or the cupidity of heartless relatives, has consented to be arrayed in garlands, and flowers, and gaudy trappings, only to be immolated upon the altar of


worldly show ! True and pure love, burning freshly in woman's heart, requires, and will be satisfied with, no other return than *love for love !*

“ For naught but love  
Can answer love, and render bliss secure.”

And this return the love of woman must have, or her happiness perishes, as certainly as the flower fades, and droops, and scatters its leaves on the wind, when deprived of the blessed light of the sun ! Let the husband, then, strive to make this suitable return—let him study to cultivate within his heart a spirit of constant, unchanging, unfailing love for the partner of his bosom—let the flame of mutual affection burn clear and bright upon the family altar—and then, come what may, misfortune or success, clouds and storms, or sunshine and pleasantness, the pathway of life will ever continue decked with the sweetest flowers of earthly enjoyment—and contentment, balmy contentment, will shed her light during all the journey long !

“ Show your affection for your wife, and your admiration of her, not in nonsensical compliment ; not in picking up her handkerchief, or her glove, or in carrying her fan or parasol ; not, if you have the means, in hanging trinkets and bawbles upon her ; but show it by acts of real goodness towards her ; prove by unequivocal deeds, the high value that you set on her health, and life, and peace of mind ; let your praise of her go to the full extent of her deserts, but let it be consistent with truth and with sense, and such as to convince her of your

sincerity. He who is the flatterer of his wife, only prepares her ears for the hyperbolical stuff of others. The kindest appellation that her Christian name affords, is the best you can use, especially before faces. An everlasting 'my dear,' is but a sorry compensation for a want of that sort of love that makes the husband cheerfully toil by day, break his rest by night, endure all sorts of hardships, if the life or health of his wife demand it. Let your deeds, and not your words, carry to her heart a daily and hourly confirmation of the fact, that you value her health, and life, and happiness, beyond all things in the world; and let this be manifest to her, particularly at those times when life is always more or less in danger."



## CHAPTER VI.

### DUTIES OF HUSBANDS.

*"Man is born to be a doer of good."*

THE field which opens before me, upon this subject, is one of great extent—so wide, indeed, that in the limits to which I must confine myself I can but glance at some of the general and more prominent features of the subject.

To enable him to discharge his duties in a proper manner, the husband must realize the responsibilities which rest upon him as the guardian of the family. The same laws of necessity and propriety, which place him at the head of the domestic circle, and commit its interests, in a great degree, to his keeping, impose upon him certain weighty and important duties, which he cannot neglect, except at the expense of the happiness of all connected with him. I would not, by any means, have the husband uninterested in the welfare of mankind at large, or hesitate to co-operate in all laudable measures for the benefit of the community in which he resides. All subjects of this character should receive a proper share of his attention. But still, I would have him realize that his family should be the chief object of his solicitude and care, and that

to them and their interests, he is bound to devote whatever power, ability, or skill he may possess. I have heard noisy politicians and open-mouthed declaimers profess great love for the people, and deep solicitude for the public welfare, who, at the same time, were negligent of their own private affairs, and inattentive to the wants of their families. But I always doubt the protestations of such men. There is good reason to suspect that their love for "the dear people," rises and falls in proportion to the ability and willingness of the people to bestow honors and emoluments upon them. An individual who is really interested in the public welfare, will exhibit a still deeper interest in the welfare of his own family—for the former feeling, when cherished to any considerable extent, is but an emanation, or rather an enlargement of the latter. It is well known to agriculturists, that a small farm well cultivated, is more profitable than one of large dimensions with imperfect cultivation. In like manner, let every husband devote his care and attention more particularly to his own family—let him there sow the seeds and cultivate the plants of pure religion, morality, and republicanism—and he can do for the public more good—much more—than by directing all his efforts to a larger circle of operations. And yet he need not neglect a due attention to public affairs.

The primary duty devolving upon the husband, is to provide for the comfort of his household. This is peculiarly his province. His constitution,

habits, education—as well as law, custom, propriety, and the whole frame-work of society—make it obligatory upon him to procure for his family, shelter, food, raiment, and all that pertains to their enjoyment, their improvement, and general welfare.—To neglect this natural demand upon his protection, is to overlook one of the chief obligations of matrimonial union—is to violate one of the most sacred duties of life. I know of few human beings more despicable, than the husband who, through sheer indolence, or the worse evil of intemperance, so neglects the affairs of his family, as to compel his wife to labor and toil in the service of others, to procure subsistence for herself and children, and, perhaps, even for her unworthy companion himself. Yet many such have I seen, who have thus shown themselves destitute of all the promptings of propriety, generosity, and manhood!

To provide for his family in a proper manner, the husband should pursue some stated occupation. This is necessary, even though he may have inherited great wealth. To say nothing of the manifold advantages in respect to health of body and mind, which would accrue through some profession or occupation, he is constantly liable to lose his possessions, and become so reduced as to depend upon his own personal exertions for a livelihood. I need not state the advantages which a husband enjoys in such circumstances, who has some profession or business skill, over one who is deficient in these important qualifications. The world is

full of instances illustrative of this subject, in both respects. But where no wealth is inherited—where the individual is dependant upon his own exertions—the advantages of a distinct occupation or profession are very manifest. There are those who endeavor to get along through the world without adopting any particular business, but who trust to chance and circumstances, to secure the means of support for themselves and families. But this is adopting a hazardous and unwise course. Where one of this class succeeds in obtaining wealth or even a competency, a hundred toil along in a life of poverty and want. Prudence as well as duty, calls upon the husband to pursue some definite, stated employment, upon which he can depend for an adequate income, such as the comforts of those depending upon him may require. The particular nature of his business is a matter of minor consequence, so long as it is honorable. All occupations that are *actually useful* to mankind, are alike honorable and respectable in the sight of those whose estimation is of any value. The wise and the candid allow their respect for men to be guided, not by their occupation, but by their moral character. The divine, the legislator, the lawyer, the physician, the merchant, whose conduct is immoral and unprincipled, they will condemn, and disapprove, and despise, while they will appropriate and respect the poor, but honest and industrious mechanic or wood-sawyer. Hence a certain young lady of good standing, who consented to wed

a respectable mechanic, exhibited more pride than wisdom or reflection, in remarking—"It is a great misfortune that Mr. — is a mechanic, but he does not associate with other mechanics!" Now, what this lady considers a *misfortune*, is one of the most favorable circumstances connected with her husband's condition. For, being a man of industry and good habits, he will undoubtedly afford her a much more comfortable maintenance, than he could in any other occupation—and it is quite probable that in a few years he will acquire a good degree of wealth. His occupation being a useful one, all the unhappiness which the lady gives herself in respect to it, arises from an entire misconception of the true origin of gentility and respectability. Wives should endeavor to entertain proper views upon this subject. They should never, through the promptings of vanity, allow themselves to urge their husbands to abandon a useful pursuit, simply because they apprehend it is not as genteel as some others. Many individuals, in endeavoring thus to step higher, as they imagined, have *mis-stepped*, and fallen from comfort to want, from riches to poverty! I repeat, a *useful* occupation is an *honorable* one. "Pin-making is a minute affair, but will any one call the employment a mean one? If so, it is one which the whole civilized world encourage, and to which they are under lasting obligations daily. Any useful business ought to be reputable, which is reputably followed."

While there are many husbands who fail in



affording a suitable support to their families, through indolence and other bad habits, there is another portion who are deficient through sheer parsimony. This class are not at all lacking in industry, perseverance, or economy. But the great aim and object of life with them, is to accumulate riches. This is the all-absorbing theme of their thoughts by day, and of their dreams by night. And to gratify this desire to hoard up wealth, they hesitate not to sacrifice their own convenience and the comfort of their families. They will allow them the necessities, and perhaps a few of the comforts of life, but none of those advantages which alone make wealth more desirable than poverty. With them every question, to possess any interest, must either begin or terminate with *money*. Every proposition in regard either to the comfort, the improvement, or the amusement of the family, is made a matter of dollars and cents, and depends entirely upon the expense. If it exceeds a certain meager sum, it is forbidden, however necessary or important it may be.

When a miserly love of gold strikes its roots deep into the human heart, it absorbs all the generous and noble traits of our nature—it destroys the freshness, the sensibility of the soul, and renders its votary dead to every humane and tender susceptibility. Speak to such a man of the sweets of friendship, of the ties of consanguinity, of the claims of humanity, of the improvement of society, of the importance of moral and intellectual culti-

vation, and your voice falls upon leaden ears. But utter the words "money," "profit," and he starts into life and activity, as the war-horse erects his ears, and paws the earth with impatience, at the shrill sound of the trumpet.

"O love of gold, thou meanest of amours!"

It is astonishing how hard the heart becomes, and how dead to the promptings of nature and to the most sacred calls of humanity, when enslaved by the degrading love of riches. An instance in point can be found not distant from my own residence. I allude to an individual who, by a long course of successful mercantile operations, has acquired an immense fortune—far more than he can enjoy during the short remnant of his days, and enough, it is to be apprehended, to ruin those who will inherit it. Within a half hour's ride of his princely mansion, may be seen a low, decaying hovel—one of the most wretched of those abodes in which poverty seeks to hide its rags. In the discharge of my parochial duties, I recently had occasion to enter this hut. I found an aged couple who had seen more than fourscore years residing within—the poorest of the miserably poor. The husband, for many long months, had been stretched in helplessness upon the bed of sickness, (which will prove his bed of death,) with none to attend upon his wants and relieve his distress, but his decrepit companion. To say nothing of the comforts of life, or of the little delicacies so necessary in sick-

ness—they had hardly sufficient of the coarsest necessities to support their miserable existence—a stinted “Jonny-cake,” baking upon a few embers, was all; I have no doubt, they had for their evening repast. And have they no relatives able to assist them? Yes; the wealthy merchant of whom I have spoken, is their near connexion—is the first cousin of that aged matron—the blood of his own fathers courses in her veins! What a rare and favorable opportunity is here afforded for him to show the generosity, the benevolence of his nature; to testify, by granting relief to the poor and destitute, his gratitude to that watchful Providence which has allowed him such unbounded success in all his enterprises,—what a proper occasion for him to realize that highest of all possible enjoyments which earth can bestow, of feeding the hungry and clothing the naked—when the smallest favors would be gratefully received, yea, when the very crumbs which fall from his luxurious table, would be accepted and devoured with the utmost avidity and thankfulness! Does he improve this opportunity?—does he show that he possesses the common feelings of humanity, even towards a relative? Alas, no! So far as I could learn, he is as unmindful of their condition, and as uninterested in their welfare, as though they belonged to another race of beings. And while he continues to luxuriate in his palace, and reposes on his bed of down, they will linger and die in their hovel, amid penury and want! Oh, holy Father!

if such are the influences of wealth—if to obtain riches, I must have all the fountains of benevolence, pity, and mercy, dried up in my soul—if I must have those gentler susceptibilities of my nature, which impart so much of heaven in their exercise, steeled into deadness within me—if I must be condemned to part with my heart of flesh, and carry with me in its stead a heart of ice—I pray thee, in thy great mercy, save me from wealth and keep me in poverty!—better, far better, to enjoy the nature which thou hast given me, even though I have but a dry crust and a cup of cold water, than to be *reduced* to that state of deadness where the voice of humanity cannot reach me, though surrounded by all of India's wealth!

Such being the influence of an inordinate love of riches, it is a duty which the husband owes to his Maker, his family, and himself, to guard strictly against it. If he is successful in business, he should allow his generosity to increase with his wealth—and while keeping strictly within the bounds of prudence, let him manifest by deeds of charity and benevolence, that his soul has not contracted, but enlarged with his means. And so far from adopting the dishonorable and sordid principle of acquiring wealth *at all hazards*, even at the expense of the comfort and improvement of his family, it is his duty to adopt the reverse, and make the comfort and improvement of his family an object of the first importance, and the acquisition of wealth a secondary consideration. — To hoard up perishing

riches is not all that we are made for, neither should it be all that we would live for in this world. Let the husband remember this, and act accordingly. Whatever is necessary to satisfy the reasonable wants of his family, it is his duty to procure, so far as his means will allow. I do not call upon him to indulge them in luxury, or in artificial wants, or in wastefulness. These should strictly be guarded against. But there is a wide distinction between luxury and comfort, between wastefulness and a generous, yet prudent expenditure.

It is the duty of the husband to allow his family to live in a manner commensurate with his means, and enable them to make a respectable appearance in community—avoiding alike the extremes of frivolous and expensive fashion, and an exhibition of pinching meanness. Especially is it his duty to furnish them with all the means of moral, religious, and intellectual cultivation, which his circumstances will permit. In this respect the wise husband and parent will not be deficient. So much of the happiness, and respectability, and success of his family, depends upon their general cultivation and knowledge, that he will strive diligently to secure all needed facilities to this end.

It is also the duty of the husband to furnish his family with the opportunity and means for consistent and proper recreation. I mean not that he should permit them to run at their own discretion to theatres, balls, routs, and other places of dissipation, but that he should allow them all ra-

tional, moral, and healthful amusements, which are within the reach of their circumstances. He who keeps his family so closely employed, either in labor or study, as to preclude proper recreation, is blind to his own interest and to their welfare. These are topics, however, which will be more maturely considered in another branch of these Essays.

Another duty devolving upon the husband, is to set proper examples before his family. From his station, he will naturally exercise a great influence upon those intimately connected with him. They will look up to him, and to no small degree imitate his spirit, manners, and habits. Hence whatever he would have them become in their characteristics, he must first become himself. Would he have the wife, the children, the domestics, be industrious, economical, and prudent? He must himself exhibit these virtues. If he would have the family affable, polite, and well behaved in all respects, his daily walk before them must be of a corresponding character. When he is low, and vulgar, and ungentlemanly, in his usual deportment before them, how can he consistently anticipate that they will rise superior to himself?

So far from being indifferent in regard to the nature of his duties, and negligent in their discharge, the husband should be deeply interested in this subject. It should be his aim to seek out and ascertain all the duties which devolve upon him, as a husband, a parent, a citizen, and a Christian.

And having ascertained them, it should be his firm resolve to discharge them faithfully, in no other fear but the fear of God, and with no other object but the welfare of those placed by Providence under his protection, and the good of mankind at large.

As *method* is very essential in the efficient discharge of duty, I insert a few rules from the pen of Timothy Flint.

"If a system of living and occupation were to be framed for human beings, founded on the exposition of their nature, it would be something like this.

"1. So many hours a day would require to be dedicated by every individual in health to the exercise of his muscular and nervous systems, in labor calculated to give scope to these functions. The reward of obeying this requisite of their nature would be health, and a joyous animal existence; the punishment of neglect is disease, low spirits, and death.

"2. So many hours a day should be spent in the sedulous employment of the knowing and reflecting faculties; in studying the qualities of external objects, and their relations; also the nature of all animated beings, and their relations. The reward of this conduct would be an incalculably great increase of pleasure.

"3. So many hours a day ought to be devoted to the cultivation and gratification of our moral sentiments; that is to say, in exercising these in harmony with intellect, and especially in acquiring

the habit of admiring, loving, and yielding obedience to the Creator and his institutions.

“This last object is of vast importance. Intellect is barren of practical fruit, however rich it may be in knowledge, until it is fired and prompted to act by moral sentiment. In my view, knowledge by itself is worthless and impotent, compared with what it becomes when vivified by elevated emotions. It is not enough that intellect is informed; the moral faculties must simultaneously co-operate—yielding obedience to the precepts which the intellect recognises to be true.”



## CHAPTER VII.

### PLACE OF ABODE.

*"The world was made so various, that the mind  
Of desultory man, studious of change,  
And pleased with novelty, might be indulged."*

As the responsibility of selecting or locating the place of abode devolves principally upon the husband, a few remarks upon this subject may not be amiss. I am aware that in the estimation of many, the place of residence, the location of the dwelling, and the convenience of its structure, are matters of trifling importance. But let it be remembered that it is from a multiplicity of small comforts, each, perhaps, trivial in itself, that the great mass of human enjoyments is made up. Hence a general neglect of these small sources of comfort, will detract very materially from the sum of happiness which we experience—and we are thus admonished to attend with due precaution to small matters as well as to great.

The place of residence will, of course, depend much upon the occupation or profession which is pursued. While the mechanic, the merchant, the professional man, from the nature of their occupation, will take up their abode in central and populous places, the farmer will generally prefer living

upon his own estate, and in a neighborhood more sparsely peopled. The tilling of the earth is the most natural and primitive, and by far the most useful employment in which man can engage. It is the nursing-mother upon which all other branches of human industry depend for support. When agriculture is neglected, other employments are speedily paralyzed; for when the farmer fails to afford sufficient material for feeding and clothing community, the other classes must either become themselves tillers of the soil, or experience want and distress. Agriculture is the most healthy, and generally the most profitable employment pursued. Although wealth is not usually so speedily acquired as it sometimes is in other pursuits, yet taken together, there is no branch of human occupation which yields so certain and permanent a return to industry. Indeed, it is the source of all wealth, both individual and national. And it is to be regretted that there is such an evident disinclination to engage in this most praiseworthy business, among great numbers of those who are peculiarly fitted for it by their habits and circumstances. Although there are some engaged in agriculture, who reside in cities and villages at a distance from their estates, yet the generality of those in this business live upon their own farms, and personally superintend their own affairs—being satisfied of the truth of Dr. Franklin's homely, yet well-approved adage:

“He who by the plough would thrive,  
Himself must either hold or drive.”

Those who have the opportunity of choosing between a country and a city residence, should deliberate maturely before they decide. There are advantages and disadvantages to be experienced in both cases. In the city are to be found the advantages and pleasures of a ready and abundant social intercourse—a constant supply of religious instruction, so varied in doctrinal tenets as to suit all views and tastes—and what is of great importance, the city affords better opportunities for the instruction of children—schools, both day and Sabbath, being more numerous, longer continued, and usually better managed—and to these may be added the facilities for improving and gratifying literary and scientific tastes to those who possess them. But to offset these advantages, there are many things of a disagreeable and painful character. The liability to sickness and early death from a confined and vitiated atmosphere, impure water, and the prevalence of contagious diseases—the lax state of morals among large portions of the population—the presence of poverty, want, and crime in their most disgusting forms—together with numerous temptations to vice, and examples of a demoralizing character, to which children and youth are constantly and unavoidably exposed—form a catalogue of evils by no means unworthy of notice.

The advantages and disadvantages of a country residence are, to some extent, the reverse of those pertaining to cities and large towns—although this inverse comparison will not, perhaps, hold perfect

throughout. While the facilities for education and for religious instruction, especially of that *varied* character which the modern diversity in theological views renders necessary,\* are not so great in the country, yet this deficiency is fully balanced by the more general prevalence of health, of sound morals, of industrious and economical habits, and virtuous and discreet examples. It has been well said, that "man made the city, but God made the country." The former is artificial, the latter is natural. In the city, art and skill do their utmost to please the eye, the imagination, and the mind; but the utmost extent of human ingenuity cannot vie with those beauties which the Master Artist has spread out upon the earth's variegated surface. Few there are who can fail to unite in the poet's language:—

" \* \* \* Strange ! there should be found,  
 Who, self-imprisoned in their proud saloons,  
 Renounce the odors of the open field  
 For the unscented fictions of the loom :  
 Who, satisfied with only pencilled scenes,  
 Prefer to the performance of a God  
 The inferior wonders of an artist's hand !  
 Lovely indeed the mimic works of Art ;  
 But Nature's works far lovelier. I admire,—  
 None more admires—the painter's magic skill,  
 Who shows me that which I shall never see,  
 Conveys a distant country into mine,  
 And throws Italian light on English walls.  
 But imitative stroke can do no more  
 Than please the eye—sweet Nature's every sense.  
 The air salubrious of her lofty hills,  
 The cheering fragrance of her dewy vales,

\* The facilities in this respect, however, are constantly increasing and becoming very abundant in the older States of the Union.

And music of her woods—no works of man  
 May rival these, these all bespeak a power  
 Peculiar, and exclusively her own.  
 Beneath the open sky she spreads the feast ;  
 'Tis free to all—'tis every day renewed ;  
 Who scorns it starves deservedly at home."

However much we may become attached to the city, there appears to be an inherent love for the country and its rural scenes lingering in our hearts. With what delight do those who have long been immured within the brick walls, and confined to the dusty streets and smoky atmosphere of the city, go out to inhale the balmy air of field and meadow, hill and forest, when

"——flowery May from her green cap throws  
 The yellow cowslip and the pale primrose."

They do not, it is true, tread upon carpets from Venetian looms, but upon the green grass, ornamented more gayly than art can devise, with violet and daisy, with purple wild-thyme and modest hare-bell, and all the beautiful flowers which breathe a fragrant odor round. They do not listen to the sound of the loud swelling organ, or brazen trumpet, or twanging piano, but to music far more sweet and melodious; the mellow note of the robin, the shrill whistle of the black-bird, the sonorous ditty of the sweet little "chippin-bird," the saucy chatter of the bob-o-lincoln, and all accompanied by the gentle, dreaming hum of the grass-hopper, that eccentric insect which has been immortalized by the lines of the ancient poet Anacreon, thus prettily translated by Cowley:—

" Happy insect ! what can be  
 In happiness compared to thee ?  
 Fed with nourishment divine,  
 The dewy morning's gentle wine.  
 Nature waits upon thee still,  
 And thy verdant cup does fill.  
 Thou dost drink, and dance, and sing ;  
 Happier than the happiest king !  
 All the fields which thou dost see,  
 All the plants belong to thee :  
 All that Summer hours produces,  
 Fertile made with early juice."

So deeply is love of the country impressed upon the heart, especially of those who passed their childhood in rural scenes, that although it may be banished for a long series of years, by the absorbing cares of an active business life, yet, like many other of the impressions of childhood, it will return again in old age, strong and fresh as when felt in boyhood's pleasant days. And the old merchant or artisan, after having passed a quarter or half century in the midst of the din and bustle of a commercial metropolis, and acquired a fortune, will seek out, under the mysterious yearnings for retirement and peace, some sequestered and quiet retreat, where he can pass the evening of life in undisturbed serenity—some scene abounding

" With song of birds and stir of leaves and wings,  
 And run of rills and bubble of bright springs,  
 And hourly burst of pretty buds to flowers,  
 With buzz of happy bees in violata bowers."

Undoubtedly the majority of mankind prefer a country residence. But still the tastes of people will be guided much in this, as in most other re-

spects, by their interest and their circumstances. I have resided for years in the crowded city—I have dwelt in the prim and pleasant village, and also, during the earlier part of my childhood, amid the more retired scenes of rural life. But in looking back through the shifting scenes of more than a score and half of years, the brightest spots which rise to my view, and those around which memory loves the oftenest and longest to linger, are connected with the green fields and the lofty forests of the country. As a pleasant and fondly cherished dream, the remembrance floats upon my mind of those days when, in company with my young companions,\* with all the glee of laughter loving urchins, we bared our feet in the rushing brook, or wandered over the meadows, plucking the yellow butter-cup and crimson clover-top, or chasing the gaudy butterfly, or with dexterous swing of bat, making prisoner of the testy humble-bee as he was quietly revelling upon the rosy thistle-blow, or attacking his fortress with all the valor of the knight of La-Mancha, and winning laurels of boyish renown and stores of the sweetest plunder. Ambrosial scenes!

\* While penning these lines my heart is pained by the intelligence of the death of one of the most intimate and beloved of those companions, with whom I have passed many, many happy days—Doct. Richard Clarke, Surgeon, United States Army. He recently died in Florida, greatly lamented by all his brother officers and acquaintances in general. In the meridian of life, one has thus departed, who was an ornament to his profession, and a solace to his widowed mother and a fond circle of relatives. Peace to thy ashes, thou sharer of my boyhood's pastimes! May the wild flowers of the South bloom sweetly over thy distant grave!

happy days ! they will return no more on earth ;  
but their delightful remembrance will never depart !

“ How often have I loitered o’er the green,  
Where humble happiness endeared each scene ;  
How often have I paused on every charm,  
The sheltered cot, the cultivated farm,  
The never-failing brook, the busy mill,  
The decent church that crowned the neighboring hill.”

In coming to a decision upon the question of residence in the city or country, every consideration upon either side should be maturely weighed. And in this, as in every other case, the clear dictates of judgment and prudence should be followed, rather than the mere promptings of inclination and fancy, when they come into collision with each other.

The subject of emigration from the Old States to the New, is one undoubtedly more or less frequently brought to the consideration of many husbands who read these lines. It is a topic of no inconsiderable importance, and should receive much reflection before any decisive steps are taken in regard to it. That the West presents many advantages for the acquisition of wealth, there can be no doubt ; though numbers who have removed there with high expectations in this respect are sadly disappointed—and that it holds out inducements to the young man who has no capital with which to commence business but industry, skill, and enterprise, is indisputable. But after acknowledging this, it still is questionable whether, as a general rule, those who remove there are any happier than those who remain in the older States. It should be remember-



ed that the acquisition of *riches* is not the sole object for which we have been placed in this world, and that wealth is not the only source of happiness. I would that tens of thousands did not act as though the affirmative of these propositions were true—I would that immense multitudes did not seem to be so entirely infatuated with the supposition that to be *happy* they must be *rich*. There never was a *greater mistake* made by man !. An enlightened and virtuous mind, and a contented disposition, are the great prerequisites to true happiness. So far as money can conduce to comfort and contentment, it is an auxiliary to happiness. And it is not a secret at this age of the world, (though many act as though it were,) that a very moderate amount of riches is sufficient for this purpose, and that all which is obtained more than this, becomes a source of care, anxiety, and unhappiness. Argument is not necessary to show that in the old States of the Union, any individual blessed with health, industry, and good habits, can obtain for himself and family all the comforts of life, and in most cases, secure at least a moderate competency of riches. This is well known to every reader. Why, then, should a husband, in these circumstances, break asunder all the dear and pleasant associations of his youthful years, leave the society and counsel of those who are interested in his welfare, abandon the conveniences and comforts of civilized life, the advantages of education, religion, and morality, and plunge into the forests of the far West ? Why

should he cause a tender wife, and perhaps a young family who are unused to hardships, to endure the harassing fatigues of a long journey, and submit for months—not unfrequently for long years—to all those privations of every description, which are necessarily attendant upon the settlement of a wilderness country? \* Does he pass through all these difficulties that he may hoard up more money? He obtained enough in his former location to afford him every comfort in life, and more wealth will only give him more trouble. That he may obtain an easier livelihood? If by this is meant, that he can pass a great proportion of his time in idleness, I deny that he will be the happier. Idleness is not easy and pleasant—it is a task, a burden, a source of inquietude, and the prolific fountain of every species of profligacy and evil! Paradoxical as it may appear, ease and rest are only to be procured by toil and exhaustion—precisely as the gratification of partaking of food and drink cannot be experienced except it is purchased by hunger and thirst.

It is a singularly erroneous supposition, that because the soil of the West is generally highly fertile and productive, therefore it is a better place to obtain a livelihood. A slight glance over the

\* I speak not without experience on this point, having been born in the north-westerly part of New-York, to which my parents emigrated from Connecticut, when that portion of the Empire State was the wilderness *El Dorado* of those New-Englanders who were seized with “the western fever.”

world, will satisfy us that the people are not always the happiest where the earth is most bountiful in its productions. As a general rule, it is the reverse. In no portion of the globe can a community be found where so large a portion of the inhabitants are prosperous and happy, as in New England. And this state of things is to be attributed, in no small degree, to the very sterility of its soil. Where men are compelled to toil assiduously to procure subsistence, they will not only succeed, in all ordinary cases, in securing the comforts of life, but they will establish those *habits* of industry and perseverance which conduce so essentially to prosperity in all undertakings. Hence New-Englanders, born and bred under circumstances where the comforts of life can only be procured by industry and vigilance, are celebrated throughout the world for activity, skill, fertility in expedients, and an indomitable perseverance in overcoming all obstructions that impede the successful issue of their plans. Man is so constituted that he must have difficulties to encounter, obstacles to overcome, and toils to be endured, before the faculties of his body and mind can become so developed and matured as to afford him all their advantages and enjoyments. Place him in circumstances where necessity does not call for these exertions, and there will be a tendency to idle and dissipated habits, to effeminacy, and low sensuality! Compare the state of society, the arts and sciences, literature and religion, in New-England, with its rock-bound

coasts, granite mountains, meager soil, and inhospitable climate, with the same things amid the fertile valleys, the vine-clad hills, the bland atmosphere and heavenly skies of Italy. Who that values liberty, knowledge, and virtue, would not prefer that his children should be brought up under the institutions of the former, rather than those of the latter? The conclusion is obvious, that a fertile soil and a pleasant climate are not, by any means, the only thing necessary to prosperity and happiness.

In looking to the West for a change of residence, the husband should take into the account the welfare of his family. Allowing that the change will be highly advantageous in a pecuniary point of view, if it should be injurious to the minds and morals of his children, should he not hesitate? Were he enabled to bestow a fortune upon each of his children at his decease, of what benefit would it be to them, if they were unprepared to make a good use of it? Wealth, without virtue and intelligence, is a curse rather than a blessing! It is not to be expected that for many years the children in newly settled districts can enjoy the advantages of schools and religious instruction, which abound in the Middle and Eastern States. This is a consideration of the utmost importance. What can the parent find at the West to compensate his children for these deprivations? Stores of golden treasure and wide spreading domains, weigh against them no more than the dust in the bal-

ance. When we add to this deficiency in religious and mental cultivation, the laxity in morals which is invariably to be found on the borders of civilization, and the examples of cupidity, profligacy, and crime, to which children in those circumstances must be more or less exposed, the parent who is properly awake to the welfare of his offspring, cannot be blind to the dangers in which they would be involved. The young man who, on entering business life, possesses good habits and sound morality, is blessed with that which is of more worth to him than untold stores of gold.

I make not these remarks to prevent any individual from emigrating to the West, who may feel it his duty to do so; there is, undoubtedly, a large class of cases, where such a step is perfectly justifiable and laudable. My only object is to induce my readers not to act blindly and unadvisedly in a matter so important. I would have them scrutinize the whole subject candidly—look at it in every possible point of view—so that if finally determined to emigrate, they will not, (as thousands have,) on arriving at their place of destination, and testing its advantages, awake as from a vision, and when it is too late, regret that flattering dream could have lured them from the home of their childhood and the scenes of their youth!

It may not, perhaps, be improper to make a few remarks here in regard to the location and structure of dwelling-houses. In erecting or renting a tenement, no small attention should be paid to the loca-

tion. Most people, in selecting a dwelling, allow themselves to be guided almost entirely by pecuniary considerations. And hence, in our crowded cities, families even in competent circumstances, will frequently purchase or hire dwellings situated in low, dark, and narrow streets, where the Genius of Pestilence would seem to reside—and then wonder, from year to year, why they are so constantly assaulted by painful and long continued diseases. Economy is to be commended in all cases: but health and comfort should never be sacrificed that riches may be hoarded. This would be paying too dearly for that “dross” which can never purchase enjoyment when sickness lays its palsy hand upon the body.

In securing a dwelling-house, three things should never be overlooked, viz., health, convenience, and pleasantness. The first is the all important requisite in life, and its promotion should never be lost sight of. Hence, in erecting a residence, avoid placing it in a low, damp location, or in a narrow street or lane, where the light of the sun, or the salubrious air of the heavens, can scarcely penetrate—and if possible to prevent it, never inhabit a building in such a location. Thousands of lives have been lost, by residing in dwellings in moist situations, where the humid exhalations have induced and hurried to a fatal termination every species of disease. A constant or frequent exposure to dampness from wet cellars, or basements, or any other source, is certain destruction to health,

and no care or pains can be too great to avoid it. As far as it is within the bounds of practicability, select for a residence, a situation which is elevated, dry, and airy. Providence in this respect, as in many others, has united utility with benefit and pleasure. No situation for an abode can be more pleasant than a gentle eminence, somewhat isolated from other dwellings, surrounded by well-cultivated gardens, and embosomed in thrifty trees.—And no place is more conducive to health. The life-giving light of the sun beams upon such an abode with the most grateful influence—for light is as essential to the healthy existence of the human frame, as to vegetable bodies. The sweet breezes of heaven draw through it, bearing the very spirit of life and vigor upon their wings—and the surrounding foliage exhales abundantly the most healthful and buoyant constituents of the atmosphere to be breathed. But I cannot dwell upon these points, or even enumerate all the advantages to be derived from the judicious selection of a dwelling-place.

In closing, I would remark, that in the erection of a dwelling, let much attention be paid to *convenience* and *comfort*. It is astonishing how people differ in this respect. While one man is governed entirely by outside show, and pays little attention to interior arrangements—another allows the outside to be a matter of minor importance, and directs his care more exclusively to *convenience within*. And in most cases, while the former is compelled

to submit to inconvenience in his family arrangements, on account of an ill contrived interior arrangement, the dwelling of the latter not only makes a good appearance in its exterior, but he has been careful to have such a construction within, as to secure comfort and enjoyment to himself and all connected with his family. Much might be said with profit upon these topics, but this chapter is already too protracted. I can only add, that in erecting a place of abode, let your motto be, *convenience* before *show*, and *health* and *comfort* before all! In regard to all things connected with the dwelling, the husband should freely consult the wife, and allow her suggestions to have a proper influence upon his decisions. This is more especially important in regard to the interior construction; as from her knowledge and experience, she is much more capable of judging respecting convenience, utility, and pleasantness, than any other individual connected with the family.



## CHAPTER VIII.

### DOMESTIC DUTIES AND PLEASURES.

"Domestic Happiness ! thou only bliss  
Of Paradise that hath survived the fall  
\* \* \* \* \*  
Thou art the nurse of Virtue ; in thine arms  
She smiles, appearing, as in truth she is,  
Heaven-born, and destined to the skies again."

ONE of the most important secrets in the attainment of happiness, is to accommodate ourselves to the peculiar condition or circumstances in which Providence has been pleased to place us. This is equally true whether in prosperity or adversity. It is in vain that the utmost success attends a man in his business affairs, if his mind is so absorbed and harassed by schemes of future adventure, as to prevent his enjoyment of his present prosperity.—He cannot be happy, because he allows future *uncertainties* to poison present *certainities*. On the other hand, it is vain and unwise to struggle against that which is *inevitable*, and which strugglings and repinings cannot prevent. Instead of this, true philosophy and Christianity alike dictate that it is wiser and better, to submit cheerfully to those things which cannot be avoided ; and that,

instead of vainly repining at our lot, we should turn our attention to seeking out and securing whatever sources of enjoyment may still be within our reach. And whoever is guided by correct views, will soon ascertain that a kind Providence has scattered around those in apparently the most abject and miserable circumstances, more abundant means of enjoyment, than is apparent to the casual and careless observer! It was upon this wise principle of accommodating himself to his particular circumstances, and of bringing himself within a proper control, that Diogenes in his tub, was a happier man than Alexander upon the throne of a conquered world!

In passing from the single to the married state, the young man experiences one of the most important changes in condition, that life affords. This change may increase or decrease his happiness—as his anticipations have been sober and reasonable, or chimerical and unreasonable. In all ordinary cases, matrimony will equal, and more than equal, every rational and consistent expectation. But when visions of ecstatic bliss are allowed to fill the mind—when it is supposed that marriage is to free from all care, anxiety, and trouble, and that it will continually strew flowers without thorns upon the pathway of life—disappointment and chagrin will unavoidably ensue. It is a lamentable truth that thousands have, in this manner, had their expectations unrealized; and for want of proper reflection and discernment, for want of due appreciation of the peculiari-

ties of their new condition, the marriage state has proved to them one of unfulfilled hopes and bitter wretchedness. Although these disappointments may, in some cases, be caused by the wife, yet I am disposed to believe that in the great majority of instances, they are to be attributed to the inconsiderate course pursued by the husband himself.

The husband should reflect, that in uniting his destiny with that of another, he has effected a striking change in his circumstances, and has entered upon entirely new relations and associations in life. This calls for a corresponding change in his manners, habits, and to some extent even in his *tastes*. And if he fails to conform himself to his new condition, all expectations of permanent happiness will inevitably perish. In becoming a husband, he has risen a grade higher in community; he occupies a more responsible station, and has enlarged his sphere of usefulness. From a single, isolated individual, having none particularly to care for but himself, and thus necessarily acting more or less on the selfish principle of pleasing none but himself, he has become the responsible head of a family—his being, his prosperity, his happiness, have become intimately blended with that of others. Hence, to conform himself to his condition, he must throw aside his former selfishness, and allow the views, the feelings, the enjoyment of those thus intimately connected with him, to mingle freely in the motives that govern his actions. While it is not at all necessary for him

to withdraw from society, and live in utter seclusion, it is his obvious duty to relinquish the more immediate companionship of his former associates, and, to some extent at least, concentrate those attentions which he formerly gave to others, upon the one object of his choice and his love. Perhaps he was formerly indifferent as to his location, and inclined to roam from place to place; but now he has become a householder—he has established a home! To him that home should seem to be under the very zenith of the heavens—he should view it as the central point, the emporium of the world, and all other places as but foreign provinces—and should esteem absence from it, as banishment from the fountain head of his earthly peace and happiness. And all his designs, plans, amusements, and pleasures, should have his home for their converging point. As the ever-living stars of heaven continually circle the sun in their ceaseless flight, so should the husband cause his every thought, wish, anticipation, to revolve with undeviating fidelity around that brightest, holiest spot on earth, “Home—sweet home!”

I consider a love of home, and of domestic scenes, the conservative spirit of all earthly happiness. This love, strongly and fondly cherished, not only saves from a thousand evil habits and vices, but, like the diviner’s rod, leads to numerous mines of pleasure, which would otherwise have been unknown. Let me understand that a man loves his home, his family—takes pleasure in the society of

his wife and children, and prizes all his domestic ties—and in the great majority of cases, I will warrant him to possess the other virtues essential to a good man's character—I will warrant him, as a general rule, to be honest, temperate, industrious, economical, a lover of his country, of his country's government and institutions, and interested in all measures that have the public welfare for their object. For I insist, these are the natural fruits and influences of domestic love. Although there are some exceptions to this rule, yet it will hold good in regard to the great mass of the community. "To be happy at home, is the ultimate result of all honorable ambition, the end to which every laudable enterprise and labor tends, and of which every desire prompts the prosecution." On the other hand, show me a man who slightly values domestic enjoyments, one who prefers almost any other place to his home, and I shall behold one who is already addicted to some vicious practices, some improper habits, or speedily becoming so. To prove the correctness of these remarks, let the reader notice in his own vicinity the drunkard, the gamester, the idle spendthrift, and tell me if they are men who exhibit much attachment to their firesides—and tell me, too, if many of their sinful habits have not been brought on by the practice of abandoning home, as frequently as possible, and passing their hours of leisure in improper company.

The domestic circle is a much better location for

judging of a man's real disposition, than the crowded mart, the public assembly, the social party, or any other place. When out in the world engaged in business, or when mingling in society, men can readily put on appearances which are hypocritical and deceptive. But when the husband enters his dwelling and mingles with his family, all disguises and restraints are thrown off, he "shrinks to his natural dimensions," and the man in his true character and disposition is revealed. And how great is the disparity between the public and private deportment of thousands of husbands! How many are there, who in public are all smiles, and blandness, and affability, who seem incapable of cherishing any other than the most kind and gentle emotions, and yet who, the moment they cross their own thresholds, allow a dark and frowning cloud to settle upon their brows, and exhibit a fractious, fault-finding, bitter disposition towards all the family! I have known a man in public life, whose appearance and deportment before the world were of the most prepossessing character, and who by his smiling sociability won the applause and admiration of those in whose society he mingled. But let his admirers go to his residence, and tell me why that wife has the lineaments of a bruised spirit and broken heart enstamped upon her countenance? It is because the husband and father *at home* is as different from the same individual *abroad*, as two extremes can well be separated. When I beheld a husband disposed to be cold, unsocial, cross, and ar-

bitrary towards his family, I am always led to look upon him with suspicion—there is something lacking either in his disposition or habits—something that needs correction, before he can have my confidence as a man of upright heart and pure intentions.

It is a wise saying, that “those who would do well must begin well.” And as much depends upon *habit*, the young husband must look to it, that he establishes proper customs, when he first commences house-keeping, in regard to the spending of his leisure hours. When the business of the day has been concluded, and the period for relaxation arrives, he should remember that he has a *home* and a *companion*—and that a just appreciation of his duty will not allow him unnecessarily to absent himself from the one, or do anything to jeopardize the peace of the other. Instead, therefore, of seeking the society of his former associates, and mingling with them at the public-house, the reading-room, or any other lounging-place, he should make it a duty and a pleasure, to pass his leisure hours under his own roof, and in the society of his family. I do not say this should be an *invariable* practice; for it is neither possible nor necessary that it should be so. But I insist it is highly important the young husband should establish it as a general rule, and that he should strive to have it become a settled habit with him. Although it may at first interfere with his inclination, and break up some agreeable associations, yet a very little effort and

perseverance will soon overcome his propensity to go much abroad, and make it both easy and agreeable to tarry at home. And I here repeat, that young men must expect, when they enter the marriage state, to make a material change in their habits. Whoever becomes a husband with the expectation of still continuing in the associations and customs peculiar to the unmarried, will not only be mistaken, but will be peculiarly exposed to discontent and unhappiness in his marriage relations.

It should be remembered by the husband, that propriety as well as custom requires his wife to renounce, to a great extent, the society of her youthful companions, and remain much of her time at that home to which he has removed her. When evening arrives, and she can consistently anticipate the pleasure of his society, is it proper, is it generous, to deprive her of this pleasure, and leave her perhaps in dreary solitude, while he is wasting his hours at some public resort? And is not this doubly ungenerous and dishonorable, when he has removed her from the circle of her relatives and friends, into the midst of strangers? Surely every man of principle—every husband who has a proper regard for his chosen companion—will not pursue a course so dishonorable and unmanly? He will rather adopt any consistent measure to make his wife's happiness as perfect as he can wish his own to be.

The happiness of the domestic circle does not



depend so much upon outward circumstances, as upon the disposition cherished towards each other, by the different members of the household. A gracious Father has so directed, that neither riches, nor honor, nor power, is necessary to domestic enjoyment. Without either, a man may be happy in his own family—with them all, he may be exceedingly wretched. Yea, it is an undoubted general truth, that while the sweet pleasures of unalloyed love flee the sumptuous palace, they more naturally take up their abode in the lowly cottage, among those in the humbler walks of life. Domestic bliss is to be found where the loud call of ambition has not been heard—where a miserly love of gold has not seared all the better feelings of the heart—where jealousy, strife, and bitterness are not allowed to prevail—but where mutual forbearance and forgiveness reign, and contentment and peace abound.

“Domestic Love! not in proud palace halls  
Is often seen thy beauty to abide;  
Thy dwelling is in lowly cottage walls,  
That in the thickets of the woodbine hide;  
With hum of bees around, and from the side  
Of woody hills some little bubbling spring,  
Shining along through banks with harebells dyed;  
And many a bird to warble on the wing,  
When morn her saffron robe o’er heaven and earth doth fling.”

Can a husband, and especially a father, want attractions to bind him to his home? When he returns from the labors and cares of the day, what can be more pleasant than to be met by the bright smile of his affectionate companion, who with care

has seen that the board has been neatly spread for the evening repast, and that everything is made agreeable and pleasant for his reception—or to behold his little urchins rush forward with shouts of childish glee, in eager and fond rivalry to see who shall first clasp his neck, or imprint the first sweet kiss? Oh! if Heaven grants to mortals a foretaste of its pure bliss, it is in moments like these!—if the benignant eye of eternal Love looks down with approbation to earth, it is to witness and to bless these fond scenes of domestic endearment!

The husband whose disposition and habits are as they should be, will look upon home enjoyments as the most valuable the earth affords to mortals. I have often admired the natural simplicity and beauty of Cowper's lines in his "Winter Evening"—

"Now stir the fire and close the shutters fast,  
Let fall the curtains, wheel the sofa round,  
And, while the bubbling and loud hissing urn  
Throws up a steamy column, and the cups  
That cheer but not inebriate, wait on each,  
So let us welcome peaceful evening in."

What pleasures can exceed those experienced in the family circle on a winter's evening, so beautifully described by this sweetest of poets? The day, with its labor, and care, and turmoil, has passed—night's sable curtains envelope the skies—and although storms and darkness may reign without, all within is smiling cheerfulness. The glowing fire sends forth its grateful heat, and sheds a mellow lustre through the apartment, while the happy family instinctively circle round the below-

ed hearth-stone, with joy painted on each countenance, and with a desire in every heart to give each other pleasure. Then comes the full flow of unrestrained conversation—the grateful interchange of sentiment—intermixed with the kind and lively repartee and the laughter-moving anecdote. The husband, perchance, reads aloud some instructive and entertaining work, with occasional comments suitable to the age and comprehension of his hearers—or relates some little ditty of wondrous adventure, to satisfy the eager curiosity of the rosy-cheeked urchin who has clambered upon his knee, or listens, with all a parent's fondness, to his replying prattle, as he declares, under the promptings of budding ambition, the wonderful feats to be performed when "I get to be a man!" Oh! blissful scenes—sweet antepast of heaven! What husband, what father, will rob himself of these delights, these pure and holy joys, that he may go abroad to find that which has no substantial happiness!

"O evenings worthy of the gods! exclaimed  
 The Sabine bard. O evenings, I reply,  
 More to be prized and coveted than yours,  
 As more illumined, and with nobler truth,  
 That I and mine, and these we love, enjoy.  
 Is Winter hideous in such a garb as this?  
 Needs he the tragic fur, the smoke of lamps,  
 The pent-up breath of an unsavory throng,  
 To thaw him into feeling: or the smart  
 And snappish dialogue, that flippant wits  
 Call comedy, to prompt him with a smile?  
 The self-complacent actor, when he views  
 (Stealing a side-long glance at a full house)  
 The slope of faces from the floor to th' roof

(As if one master-spring controlled them all)  
Relaxed into a universal grin,  
Sees not a countenance there that speaks of joy,  
Half so refined and so sincere as ours."

The domestic relations of man, pressing, as they do, the most sensibly upon the heart, give character to the whole tenor of his emotions. Let him undervalue the enjoyments to be found in the bosom of a beloved family—let him be, comparatively, a stranger to his own fire-side—and it is in vain that he seeks for happiness elsewhere. He may mingle with the bacchanalian throng, and join in their phrensed glee—he may visit the crowded theatre, and listen to the stale jokes and lascivious songs, and gaze upon the pasteboard grandeur and tawdry displays of the "scenic stage"—or lounge his time away at some favorite haunt, in company with "congenial spirits," relating thrice-told tales, and laughing at threadbare witticisms—but still he is a stranger to true enjoyment—an aching void is in his soul, which he has no power to fill; for the spirit of domestic love sheds not its holy influences in his heart—he overlooks, he rejects, he destroys it! But the husband who values home as he ought, finds it a fountain of the purest delights. Let his labors be multiplied and the cares of business increase, he can bear up beneath them—let the clouds and tempests which so often convulse the business world gather around they fill him not with despair, they rob him not of peace. When evening comes, in his home, he finds a little paradise to which he can retreat, and in the sunshine

of love's warm rays, and amid the fond endearments of those most precious to his soul, forgets all the outer world, with its cares and vexations. The evening glides sweetly away, amid mutual smiles and kind attentions, and richly rewards him for all the toils of the day.

Is there a husband who is a stranger to these domestic enjoyments, and who doubts their existence? Alas, that he should doubt that which can so easily be known! Let him test the reality of the picture I have endeavored to paint. As an experiment, let him set apart one month, and resolve that he will spend each evening in the bosom of his family, unless called away by some special business. To allow the trial to be a fair one, he must cast aside all his testy, querulous, sour feelings, and commence with a determination to be pleasant, sociable, and agreeable, and with a strong desire, not only to be happy himself, but to make others happy also. If this experiment is made in a proper manner, and with a right spirit, I am confident the husband will soon look upon those evening scenes as the happiest periods of his life; and as each day rolls away, will exclaim—

“Come, evening, once again, season of peace;  
Return, sweet evening, and continue long!  
Methinks I see thee in the streaky West,  
With matron-step slow moving, while the night  
Treads on thy sweeping train: one hand employed  
In letting fall the curtain of repose  
On bird and beast, the other charged for man  
With sweet oblivion of the cares of day.”

\* After the labors and studies of the day are ended, nothing can be more appropriate or delightful, than one, or two, or three hours of conversation—the length of the time to be determined, of course, by the length of the evening—around the domestic fire-side; the whole family, whether large or small, being together. The damp air of the evening seems to admonish us; the darkness admonishes us; the danger to health and morals admonishes us—why will we not heed the admonition? ”\*

This subject is of the utmost importance to the young husband. The happiness of his life depends greatly upon the habits which he establishes in this respect. He should, therefore, seriously contemplate, and rightly value the salutary influences exerted by a strong attachment to domestic enjoyments. He should strive to cultivate the spirit of domestic love, and allow it to become a living, active principle within him, so that he can truly and feelingly join in the thrilling language of the poet Croley :—

“ O love of loves ! to thy white hand is given  
Of earthly happiness the golden key ;  
Thine are the joyous hours of Winter's even,  
When the babes cling around their father's knee ;  
And thine the voice that on the midnight sea  
Melts the rude mariner with thoughts of home,  
Peopling the gloom with all he longs to see.  
Spirit ! I've built a shrine ; and thou hast come,  
And on its altar closed—for ever closed thy plume.”

\* The Young Husband.

## CHAPTER IX.

### THE VALUE OF A GOOD REPUTATION.

"Honor and fame from no condition rise,  
*Act well your part, there all the honor lies.*"

A good reputation is indispensably necessary to secure respect, prosperity, and peace. Under its shield we are effectually screened and protected from calumny and detraction, and from dishonor and contempt. It affords us the congratulation and rejoicing of well-trying friends in our prosperity, and ensures us their sympathy and aid in adversity. A virtuous name secures the respect and countenance of the reputable, the wise, and good, and is a complete coat of mail, against which the darts of envy or malice will be directed in vain. But without reputation, without the respect and confidence of our fellow-creatures, of what value is life? To feel that we are looked upon with distrust and suspicion—that we are disliked, and despised, and shunned, by those whose approbation is an honor, and whose condemnation is a disgrace, and to feel conscious that we *merit* this disrespect on account of our vicious conduct—what can compensate for such degrading emotions?—what has earth to bestow to induce a thinking mind to adopt a course of life that would be fruitful in such results? Con-

scious innocence is a soothing balm to its possessor—it imparts strength, and vigor, and assurance, under the most trying circumstances. What though enmity is awake against us—what though detraction is inventing its bitterest calumnies, and malice is assailing with its deadliest fangs? We can smile amid all these attempts at our ruin, when our conscience whispers that we are innocent; for we know that however successful wickedness may appear for a season, however high it may rear its hydra head and boast of its triumphs, truth will ere long destroy it, and annihilate its works, and then our innocence will shine out as the morning, and our integrity as the noon-day sun! But to feel that all those allegations which would be calumny and defamation if applied to the innocent, are *just* and *deserved* when applied to ourselves—is there any calamity more to be dreaded and avoided?

A course of uprightness and virtue is the only *natural* path for man to pursue. He was formed by his Creator to walk in such a path—all his capacities and endowments are peculiarly and expressly adapted for it—and hence it will develope the highest capabilities and attainments, and ensure the utmost enjoyments of his nature.

“Virtue’s foundations with the world’s were laid;  
Heaven mixed her with our make, and twisted close  
Her sacred interests with the springs of life.  
Who breaks her awful mandate, shocks himself,  
His better self.”



This conclusion of the poet is perfectly obvious. The practice of virtue being the only course for which man's faculties are designed or adapted, strictly speaking, it is, hence, the only course in which he can experience the genuine happiness which his nature is capable of producing. The practice of sin being unnatural to man, being an abuse, a prostitution of his capacities to acts altogether beneath and contradictory to his nature, can no more produce true and actual happiness, than any machine can discharge its functions properly when out of repair! Whoever supposes the contrary, is ignorant of the laws of his own constitution, ignorant of the nature and design of God's government, ignorant of the constituent principles of human happiness; and if he allows this ignorance to bias his conduct, he will, sooner or later, unavoidably become involved in guilt, and that wretchedness which is its invariable accompaniment.\*

"A good name," says the wise man, "is rather to be chosen than great riches." Yet how many reverse this principle, and act as though they estimated riches of much more value than a good name! How many have sacrificed a good name, sacrificed everything valuable in life, and destroyed even their own happiness, that they might accumulate wealth! And of what value is gold, when

\* For a valuable and instructive essay upon this important subject, I would refer the reader to "Combe on the Constitution of Man."

its possessor is despised by his fellow-men? The wisdom of Solomon's declaration has not deteriorated by the lapse of ages. There is not an intelligent being in existence, who, had he the capacity and opportunity to scan the whole subject of human enjoyments, would not far more readily choose a good name with poverty, than all of Ophir's gold without it. With a pure heart and an unsullied reputation, there can be, comparatively speaking, but little wretchedness in life—without them, there can be but little actual enjoyment! It has been well said, that the poor pittance of seventy years is not worth being a villain for. To live under the unsparing lash of a guilty conscience—to be disrespected by the world and *by ourselves*—to go down unwept to the grave of the disreputable—to have those who pass by our last resting-place, point with the finger and exclaim, "There lies one who was a stranger to the path of virtue and religion, who gave no heed to the commandments of Heaven, the dictates of wisdom, or the voice of truth, but who, day by day, violated the principles of justice, honor, and integrity, who oppressed the widow and the orphan, the poor and unfortunate, and whose death was a *relief* and a *deliverance* to the community in which he resided"—this surely is not a prospect which should lure a rational being into the adoption and practice of wicked principles. And yet man should contemplate these as the general features which God has rigidly enstamped upon the course of those

who violate his laws, and give no cultivation to those seeds of virtue and goodness which he has scattered into every heart !.

The influence of a good reputation is diversified in character, and almost boundless in extent. Its influence upon the personal peace and happiness of men is of immense value. There is an inherent desire in every soul to gain the approbation of its fellow-creatures. And to obtain the commendation of the upright and reputable, is more desirable even to the vicious, than the applause of their companions in wickedness. To be respected and honored in the community where we reside, is both a natural and a commendable desire. Among all enlightened and respectable people, there is but one way to obtain this esteem, and that is, by establishing a good name, a virtuous reputation ! However it may be among other nations, in this, our enlightened land, no man can secure the respect of society, no man can gain the confidence of the great mass of the people, and enjoy the honors which they are capable of bestowing, who is generally known to be addicted to vicious and immoral habits. So well is this fact understood by politicians, that their great effort is to conceal the moral defects of their candidates as far as possible, and magnify and emblazon their virtues and their good deeds before the people—well knowing that, in a virtuous community, the most brilliant talents cannot atone for a lack of integrity and virtue ! Hence, whoever is ambitious to rise in the world—who

ever would obtain the confidence and the applause of the people, must build his hopes upon the firm foundation of a well-established reputation, or he is doomed to a most bitter and wretched disappointment. Those who would have their presence in the business mart or the private residence, in the public assembly or the social circle, always greeted with a smile of approbation, rather than with a coldness or a frown which indicates that their absence is more agreeable than their presence, must remember that these tokens of respect are not granted indiscriminately by mankind, but are bestowed only upon those who have a reputation unstained by wickedness.

The influence of a good reputation in business transactions is of immense value. That a fair, upright, and honest course of dealing, is the safest and best in every possible point of view, is universally acknowledged. He who pursues it faithfully, without allowing any temptation of supposed gain or anticipated happiness to allure him from a straight-forward course, is a wise man indeed. He secures the confidence and patronage of society—two requisites which are indispensable to success in every occupation and calling. If he is prosperous in business, it affords general satisfaction to all with whom he has intercourse. If misfortune overtakes him, every honorable man is ready to aid in retrieving his losses and in placing his affairs in a more prosperous train. But whether prosperity attends him or not, he possesses that

which is of more value than all the wealth of the world—a spotless reputation, the respect of his fellow-beings, and a conscience which whispers peace to his heart! But let any other than an honest and honorable course be pursued, and he who is guilty of it must stem the tide of universal disapprobation from God and man, and his own conscience. And well that it is so; for what would be the state of society, were fraud and chicanery to receive the public countenance and approbation? There is a tacit understanding upon this subject throughout the whole civilized world; everywhere, dishonesty is rebuked and condemned. Even the vicious themselves will join in denouncing any palpable violation of integrity, in which they are not personally interested. Now there are many people well aware of these things—well aware that dishonesty is opposed to the law of God and of man, and to their own sense of right—who still most strangely allow the supposition to linger in their minds, that if they can very secretly and artfully take advantage of the ignorance or credulity of those with whom they deal, they can materially benefit themselves and avoid all detection. To this inclination they will perhaps give way in some trifling matters. One dishonest act begets the desire and paves the way for another—the love of unlawful gain constantly increases by gratification, and more and more obtains an influence over them, by deadening the moral sensibilities and perceptions; they launch deeper and still

deeper into the vortex of corruption—until, at length, some act, more barefaced than the rest, opens the eyes of the whole community to their character, and in a moment they find themselves standing upon the crumbling verge of ruin, degradation, and despair! Is this an over-drawn picture? Alas! would that it were! But too well is it known that our country is full of melancholy instances which exemplify the literal truth of this representation. When the career of dishonesty is not pursued in this extreme—when a man continues to take but a trifling advantage, very cautiously as he supposes, whenever opportunity offers, and does not venture to any deep step in guilt—still it is a career which must inevitably result disastrously to his interests and character. He cannot long pursue this course without being detected by those who deal with him. And when once his customers learn that they have been systematically imposed upon and defrauded—when they ascertain that it has been his constant object to obtain as much of their money, not as *honesty*, but as *opportunity*, allowed—their dealings with him immediately cease; whatever business prosperity he may have had, is at an end; he is shunned as one not to be trusted, and *dishonesty* is branded upon his character in letters so broad and deep, that years of after rectitude will hardly suffice to obliterate them!

When we view this subject by the light of religion and experience, what recklessness, what utter

folly do we behold in the conduct of thousands! God has solemnly declared, "the way of the transgressor is hard." But the transgressor virtually exclaims—"I will make my way of sin easy and pleasant." And who art thou, vain worm of the dust, that repliest against Jehovah thy Creator? The moment an individual deliberately sets out on a career of dishonesty and crime, he commences an actual controversy (if the term may be allowed) with Omnipotence—the vain mortal endeavoring with his poor wisdom to counteract and overreach the infinite and unerring wisdom of Heaven, and to find happiness where Deity has determined he shall find misery! And can any mortal possessing the least discernment, inquire the result of this controversy? Let him behold that body suspended from the gibbet, an awful spectacle, upon which thousands are gazing, and he will read the answer to his inquiry!—Or let him enter the massive walls of the numerous prisons throughout the land—those modern Gehennas which are crowded with the degraded victims of sin—and in the deep linaments of gloom, and wretchedness, and despair, engraven upon their features, he will behold a solution to his question, and a convincing evidence of the truth of Heaven's declaration—"the way of the transgressor is hard!"

Every husband and father is morally bound, by the intimate connexion which unites him to his wife and children, to establish and maintain a good reputation. Such are the customs of society,

that the reputation of a man, whether good or bad, is shared to no small extent by his family. I do not say this should be so—indeed, it should not be—but that it is so, is indisputable. When the husband maintains a good character, he is admitted into respectable society, and his family enjoy this privilege with him. But let the husband be stigmatized with a bad reputation, and although the family, when possessing great merit, may still be admitted into respectable circles, yet they cannot occupy that station, nor receive those attentions, which they would under other circumstances—and they themselves are weighed down with a consciousness that there is a taint upon their very name, which they have no power to remove. Who have not had their hearts pained by beholding the crimson blush of shame suffuse the cheek of the pure-hearted wife, or the young and innocent daughter, when the name of an unworthy husband or father has been pronounced in company, or when allusion was made to some vice to which it was well known he was addicted? How cruelly wretched is such a condition! Husband! would you have your companion, your children, blessed with the consciousness of having a guardian and protector who is worthy of their respect and love?—would you have them occupy an honorable rank and move in respectable classes in society? In no way can you aid them so effectually in securing these privileges, as by throwing around them the influences of a good reputation of your



OWN. As you value their respectability and peace, as you prize your own standing, prosperity, and happiness, through life, see to it that you lay the foundation for all these blessings in a well-established reputation for virtue, integrity, and benevolence.

How is a good reputation to be obtained? It cannot be *inherited*, like an estate. The honorable name of a parent may aid a young man, to a certain extent, in obtaining confidence and respect; but it cannot long screen him from the odium of unjust and dishonorable conduct. A virtuous reputation cannot be *purchased* by riches. Wealth is not virtue, neither is it honor, or goodness. Would that many of its possessors were not so frequently found exhibiting traits of character directly in opposition to these principles! The riches of a Cæsar cannot avert the deep condemnation which is pronounced by every virtuous community against iniquity and corruption. A good reputation cannot be surreptitiously secured by empty professions, or by an outward show of virtue and piety. An appearance of propriety is easily put on, and a cloak of hypocrisy may, for a season, conceal the workings of a wicked heart. But whoever supposes that he can go on from year to year, through life, safely executing schemes of iniquity under this disguise, gives himself credit for more wisdom and skill than he actually possesses, and attributes more stupidity and blindness to those with whom he has intercourse than they would be willing to

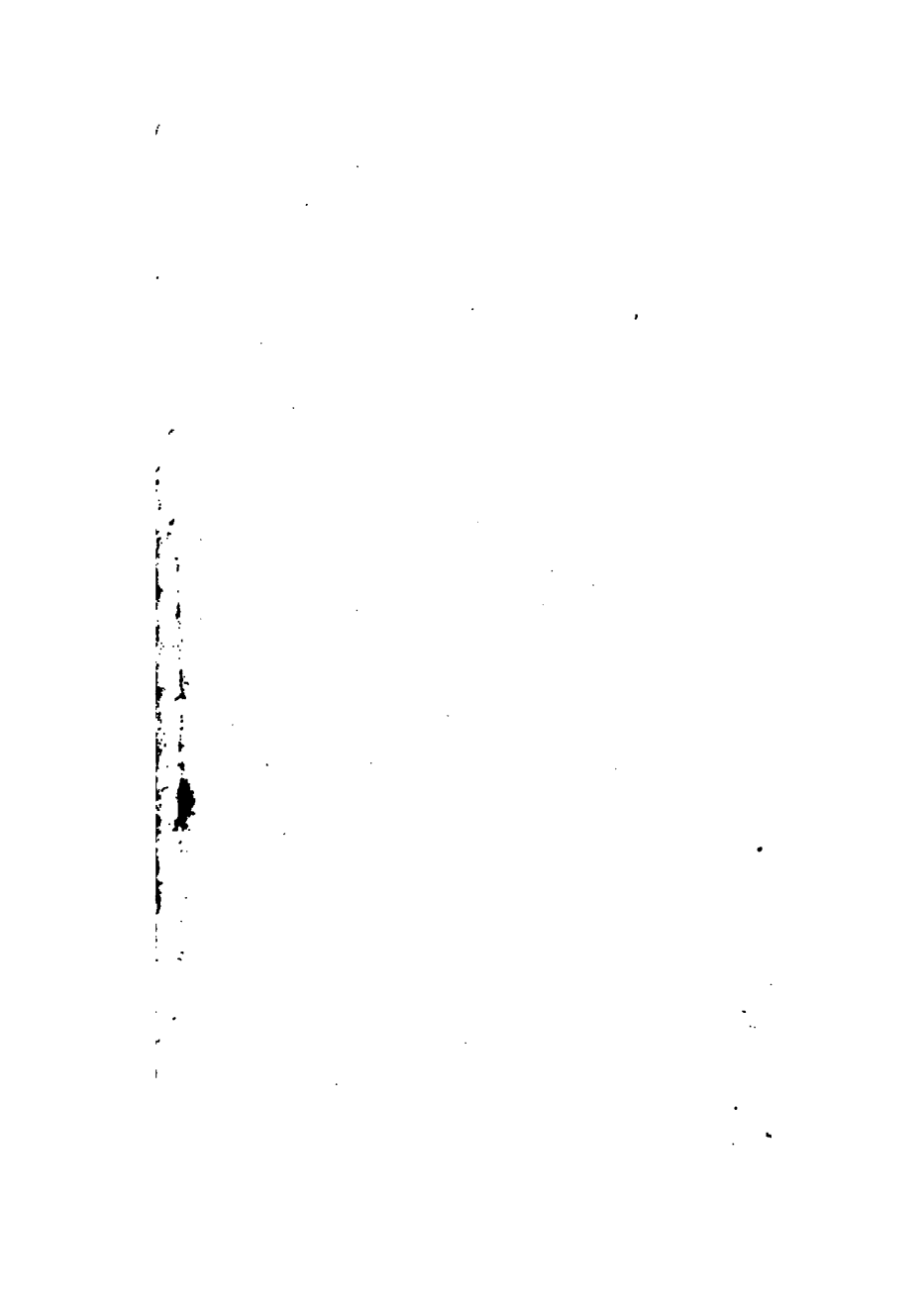
assume. The deception, in due time, will be removed—the “sheep’s clothing” will be stripped off, and the *wolf*, in all his moral obliquity, will stand revealed to the world! How many melancholy instances of the truth of these remarks have been furnished within a few years, and by some, too, who have desecrated even the sacred office by their moral pollutions! But they have met their just reward. So true are the words of Fletcher—

“ Our acts our angels are, or good or ill,  
The fatal shadows that walk by us still.”

There is but one manner in which a good reputation can be secured—it must be *acquired* by individual exertion—it must be *wrought out* by every one who would enjoy it, in faithful perseverance and untiring assiduity. This, like many other desirable blessings in life, is placed before men to inspire their higher and better nature with activity—to draw out and develop those noble and heavenly characteristics which constitute the moral image of God within us—and to be the reward of all those who faithfully practise, in all respects, the Saviour’s “golden rule.” It is in vain to hope for, and sigh after, this reward, without adequate exertions. It must be *toiled* for, with care, and diligence, and watchfulness—it must be *won* by manly exertion in the broad, open field of active life—by a vigorous and successful warfare against all those temptations and allurements which beset the pathway of life. A desirable reputation was never se-

cured "by lucky chance!" And he who waits for fortune to throw him such a prize, will be compelled to exercise for a long time one virtue at least—*patience*! As the industrious ant raises its mimic mountain by diligently heaping mite upon mite, so must every man rear the superstructure of a good character, by a long and unwavering succession of kind, virtuous, and honorable actions! The Creator has wisely ordained that every man shall reap as he sows. If he sows integrity, honesty, goodness, love to God and man, he shall without fail, in due time, reap honor, respectability, the confidence of his fellow-men, and the indwelling sunshine of an approving conscience. But if he prefers to sow falsehood, deceit, and the various species of dishonesty and immorality, he will as surely be compelled to gather a harvest of ignominy, disgrace, ruin, and wretchedness! It requires but one discerning glance at the world, to perceive that these just laws of Heaven are in constant and unswerving operation throughout all ranks in society. He who is wise, will be admonished by the disappointments, the failures, the wretchedness of others, to be cautious, and sow as he desires to reap.

**TO WIVES.**



# TO WIVES.

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## CHAPTER I.

### RIGHT VIEWS OF THE MARRIAGE STATE,

"Life is but a day at most,  
Sprung from night, in darkness lost :  
Hope not sunshine ev'ry hour,  
Fear not clouds will always lower."

THE young wife, in entering the marriage state, has materially changed her circumstances in life. She has left the paternal roof—the counsels and admonitions of a kind father—the oft-repeated precepts and the gentle restraints of an affectionate mother—and commenced walking in a path which is, to her, new and all unknown. She has thus arrived at the second of the three great eras in life—birth being the first, and death the last. Marriage is a momentous period in the existence of woman. It is full of interest, and fraught with the most important consequences. In looking back, faithful memory will enable her to trace her way through childhood and youth, amid scenes bright with the rosy smiles of innocence, and filled with the gayety and joyousness so suitable to young hearts. The

retrospection may bring tears of pleasing melancholy into her eyes, and cause her to exclaim, in the poet's language—

"I leave thee, father !—eve's bright moon  
Must now light other feet,  
With gathered grapes, and the lyre in tune,  
Thy homeward steps to greet !  
Thou in whose voice, to bless thy child,  
Lay tones of love so deep,  
Whose eye o'er all my youth hath smiled—  
I leave thee !—let me weep !

Mother ! I leave thee !—on thy breast,  
Pouring out joy and wo,  
I have found that holy place of rest  
Still changeless—yet I go !  
Lips that have lull'd me with your strain,  
Eyes that have watch'd my sleep !  
Will earth give love like *yours* again ?  
Sweet mother, let me weep !"

In looking forward, other and different scenes open before her. New circumstances, new relationships, new duties, obligations, and responsibilities, present themselves to her consideration, and direct her thoughts more intensely into the dim haze of an untried future. In thus looking forward, with the mind filled with fond hopes and high expectations, the youthful imagination delights to paint the coming years of life with bright scenes of unalloyed enjoyment—and to picture matrimony as

"A pleasing land \* \* \* \*  
Of dreams that wave before the half-shut eye,  
And of gay castles in the clouds that pass,  
For ever flushing round a summer sky."

But it is seldom that the imagination represents

the future in its true colors. It is so disposed to paint approaching events as the heart desires them to be, that its pictures have not a sufficiency of that *shading*, which is necessary to make them true representations of actual life. Hence, in looking to the future, the young wife should not allow her imagination solely to guide her thoughts—for when unrestrained, it will lead her to cherish anticipations and hopes which can never be fulfilled. Whether the marriage state shall prove to her a condition of peaceful satisfaction, or whether it shall be a series of melancholy disappointments, depends, to some small extent at least upon the views and anticipations which she entertains on entering that state. I would not throw a gloomy cloud over the bright visions which are cherished by youth at the happy period of marriage—I would not fill their minds, at this pleasant season, with doubts and fears respecting the enjoyments of after life. This would be unnecessary and improper. If they have been united under judicious circumstances, and with just views of their marriage obligations, they may reasonably anticipate, under the blessing of Providence, much enjoyment and felicity. But still I would have them restrain their anticipations within reasonable limits, and not allow them to soar so high, and become so mingled with airy fictions, as to make the reality, when it does arrive, appear insipid and worthless! This would be throwing away a good substance for an empty shadow. And this is the very danger to be apprehended. To



hear some young ladies converse on the subject of matrimony, one would suppose they viewed it as a state of uninterrupted felicity!—with no clouds to intercept its sunshine, and no storms to interrupt its serenity. But whoever cherishes such anticipations, must be disappointed. And the disappointment will be greater or less, in proportion to the power which these delusive fancies may exercise over the mind. It should never be forgotten by mortals, that we now exist in a state of imperfection, and hence it is unreasonable to anticipate that anything connected with our enjoyments can be entirely perfect. Due allowance must be made in all things, for the frailties to which our race is subjected; for these frailties must and will exhibit themselves in much of the conduct of men.

If the young wife anticipates that her duties will all be of an interesting and pleasing nature, and that she can easily and readily discharge them, she greatly mistakes. If she believes that she will meet with but few, if any, trials, crosses, or disappointments, she is flattering herself with a delusion. If she supposes that her husband will exhibit no failings in his disposition, his habits, or his conduct, she is laboring under an error that time will painfully make manifest—for she has not married an angel, but a mortal, subject to the imperfections of his race. It is in view of considerations like these, that we perceive the importance of striving to obtain, in advance, some adequate conceptions of the peculiarities of the marriage state.

Matrimonial life is one of alternate light and shade. While it necessarily increases our cares and responsibilities, it as certainly increases our enjoyments to a much greater extent—provided always, that congenial spirits are united, and that each party is governed by proper motives. But the burdens of the wife are light, at the heaviest, when a kind husband studies to ease them as far as possible; and all her joys are doubled, when participated by one who is the object of her heart's warm affections. This is the peculiar advantage of married life—when cares come they are *divided*, but when pleasure smiles, it sheds a *two-fold* satisfaction into the soul—a personal satisfaction, and the satisfaction of seeing those we love happy also. What wife, what husband, has not experienced the delightful felicity of communicating to their companion, a knowledge of any circumstance which is of an interesting and pleasing character?—a felicity which they could not experience in communicating the same knowledge to an individual in whose welfare they had no particular interest. But in single life, these things are very different indeed. There, all cares and perplexities must be borne single-handed, with none to enter into that deep sympathy which is so grateful to the anxious soul.

There is no one thing upon which the happiness of married life so much depends, as the manner in which the wife shall discharge the many important duties which devolve upon her. Too many young

ladies, it is to be apprehended, commence their matrimonial career with but a very imperfect conception of this fact. They do not seem to realize that to their control, and care, and management, and discretion, must be intrusted many things, upon which the comfort, the peace, and prosperity of the family will greatly depend—they do not seem to realize that it will be necessary to tax their skill, judgment, good sense, and patience, to enable the household affairs to move on in that quiet and harmonious manner, so requisite to domestic enjoyment. The young wife may not fall into those gross mistakes in regard to her duties, which have sometimes destroyed the peace of families; but there is especial danger of it, if she goes forward without taking any pains to acquaint herself, to some extent at least, with the peculiarities of her station. Experience, it is true, is the best teacher upon these subjects; but much may be done by forethought and reflection, in the way of preparation, so that the lessons of experience may not be so dearly paid for as they often are.

These subjects should frequently become themes of meditation with all those ladies who have recently commenced wedded life, and with those also who anticipate soon to make this important change in their circumstances. They should endeavor to throw aside the romantic view which the young are so prone to take of marriage, and look upon it, as they ought, as one of the most important and momentous steps in life, and one which is altogether

the most intimately connected with their happiness in this world. Marriage is not a light and laughable subject, but one of great magnitude ; and they should so view it. They should strive to realize all the important changes which it will produce in their circumstances, their station, their duties, and obligations. They should understand that it elevates them to a station much more important than a single person can occupy—and that the additional importance thus given to them, is accompanied not only by the increased peace and happiness which is the fruit of mutual love, but also by a new class of occupations and responsibilities. The wife is called upon by every honorable incentive, to reflect maturely upon her duties towards him who has selected her from the rest of the world, to be his companion in youth and in age, in weal and in woe, in prosperity and in adversity—to be his adviser in perplexities, his consoler in sorrow, his comforter in sickness, the confidant of all his thoughts, and the repository of his most cherished affections.—She should strive to understand perfectly her obligations as the head and director of the domestic affairs of the family, and as a mother, to whom must be intrusted, to a great extent, the care of those young and plastic minds, which will carry through life the deep impressions of early days. She should also study her obligations as a neighbor, as a member of the community, and a Christian—for these are all modified in passing from single to married life. In fine, it behooves the young

wife to realize that, in taking upon herself the marriage relations, her being, her happiness, her destiny for life, become merged, as it were, in that of others—her husband and her offspring. She should remember that she can no longer with propriety act solely in reference to *self*—that all personal and selfish considerations must be banished from the soul, and every action, every wish, and, if possible, every thought, should have reference, not only to her own happiness, but to the interests, the enjoyments, the general good, of all those connected with her by the most intimate ties of our nature. The woman who thus seriously scrutinizes the path she is about to tread—who strives to foresee and understand, and be prepared for, the complicated duties of married life, is wise, and considerate, and worthy of one of the best of husbands. She will prove a loving, faithful, and trustworthy wife, a prudent, discreet, and kind mother, an obliging neighbor, and a good Christian. And most assuredly she will prove a blessing to her husband and her family, and an ornament to her sex.

## CHAPTER II.

### DUTIES OF THE WIFE.

“——To study household good,  
And good works in her husband to promote.”

As the duties of the wife are extensive in compass and complicated in their nature—as they vary in accordance with the station, circumstances, and disposition of the husband—a minute illustration of the whole circle might be extended to a well-filled volume. Hence, in a single chapter, I shall be able only to glance briefly at a few of the most prominent of those duties which are incumbent upon wives in all ordinary circumstances.

The Deity has designed every creature for a particular sphere of action—the characteristics of which depend upon the nature and capabilities of each being. It is the operation of this general rule, that the young lady, on becoming a wife, finds (or should find) a new class of duties, obligations, and responsibilities devolving upon her—all growing out of the peculiar station she is called to occupy. She is not the husband, nor the master, nor the domestic, nor the child, but she is the wife, the companion, the mistress of the household; and, as such, she has a sphere of action different from

others, and peculiar in itself—a sphere of another character from that occupied by her husband, yet no less important, no less responsible, and no less necessary to be prudently and faithfully filled. If the husband does not properly discharge his duties, the fountains of all family prosperity and happiness are destroyed. But though the husband may be industrious and faithful in all that pertains to him, still, if the wife fails in discharging her obligations, his efforts will all be in vain—neither prosperity nor enjoyment can attend the family. Hence the responsibility resting on the wife to discharge her duties faithfully, is as weighty, and calls for as perfect fulfilment, as that which binds the husband.

The first and most obvious duty of a wife, is to strive to promote her husband's happiness. This, it is true, is a reciprocal duty, equally binding on both parties in the marriage contract. But from the tenderness and affection which dwell in woman's heart, and from her greater ability to be attractive and pleasing, it seems more directly within the province of the wife, as it is certainly more in her power, to set the example in those pleasing and reciprocal attentions, which so highly conduce to the enjoyments of married life. And there is no other possible manner in which she can succeed in making her husband kind, agreeable, and pleasant, than by striving to promote his enjoyments by assiduous and unwearied attentions. Hence the necessity which calls upon the wife to make her husband's happiness an object of para-

mount importance. When the husband is happy, his wife necessarily participates in his enjoyments. But when the husband is unhappy, can the wife fail to be unhappy also? If she can—if his troubles are not troubles to her—if his discontentment or despondency does not interrupt her enjoyments—she possesses not the love and attachment which rest in the heart of a *good* and *virtuous* wife. The truth is, where real reciprocal affection exists between a married couple, the happiness or unhappiness of one must be the happiness or unhappiness of the other. Therefore, in urging the wife to be studious to promote her husband's happiness, I am but urging her to secure her own peace and enjoyment.

In reflecting upon this subject, the wife should ever bear in mind, that the origin of that union which has given her a provider and protector for life, was not in herself, but in her husband. She did not seek him out and propose herself to him, but he sought her—he selected her from all the throng by which she was surrounded—he bestowed upon her his heart's undivided affections—he made her his bride, and promised, before God and the world, to “love, cherish, and protect her,” while life should continue. He has provided for her a home, and he toils, and is willing to toil in his business, to obtain all things requisite to her enjoyments. These attentions and favors demand an adequate return, and make it the solemn and imperious duty of the wife, to strive, as far as pos-



sible, to promote her husband's happiness. And the wife who overlooks or neglects these obligations, not only fails in duty, but pursues a course which must invariably be productive of disappointment and wretchedness. The woman who has a kind and affectionate husband, cannot prize him too high, nor do too much to keep him so. If she will but call to mind the thousands who are united to unkind, selfish, harsh husbands, she will realize the value of one who has a good disposition, and who is disposed to be generous, peaceable, and affectionate. And she will perceive that she cannot be at too much pains to promote the growth and stability of these valuable traits of character—nor too cautious to avoid doing anything which would have a tendency to weaken his affection or sour his feelings.

In promoting her husband's happiness, the wife should endeavor to ascertain his disposition and habits. Every man has his peculiarities. A wife, by exercising proper discernment, can soon become acquainted with those pertaining to her husband; and her conduct towards him should have direct reference to his peculiarities, and should be of such a nature as to allow those of an unpleasant character to sleep in embryo, and those that are valuable to be brought into due and constant activity. "It is impossible to enumerate all the little incidents which frequently annoy married men, or the little unobtrusive pleasures which it is in the power of the wife to give; but throughout her

life, in her employments and in her amusements, she should ever bear his pleasure in her mind. She should act for him in preference to herself, and she will be amply rewarded by witnessing his delight in her and in his home. To a woman who loves her husband with all the devotedness of her nature, this will be a pleasure, not a task; and to make him happy, she will never grudge or feel any sacrifice of self." It is very probable she will not find her husband faultless. She may discover many things in his disposition and habits which are not pleasing to her. But so far from exposing these failings to the world, she should rather strive to throw the veil of concealment over them, and endeavor, by a judicious course on her own part, to amend his imperfections, and have him become all she could desire him to be.

A deep interest in the domestic affairs of the household, is another important duty devolving upon the wife. There are those in affluent circumstances, who suppose it beneath the dignity of a lady, to be at all conversant with domestic duties. But they entirely mistake the station and office of a wife. Why did her husband wed her? Was it that he might have a drone in his hive?—that he might have his money squandered in a wild race after fashion's extravagant follies? Far different was his object. He desired to procure a "help-meet"—one who was capable and willing to superintend the affairs of his household—to see that

everything moves on in proper order, under judicious rules and regulations—to be careful to prevent all squandering, all wastefulness, and to cause the domestic arrangements to be conducted with due regard to economy, neatness, and comfort.\* This is what every husband expects, and has a right to expect of his wife. And this is her actual duty—as much so, as it is the duty of the husband to devote his time and attention to those “out-door” affairs upon which the welfare of the family so greatly depends. The wife can with no more propriety neglect her domestic duties, than the husband can excuse himself for becoming indifferent in regard to his business, and intrusting it to subordinates who have no responsibility resting upon them.

In overseeing her household, it is highly necessary that the wife should give her direct and personal attention to its affairs. It is not to be supposed that domestics can have that interest in the concerns of the family which is requisite to ensure perfect faithfulness in the discharge of every duty. Hence affairs intrusted entirely to their management, must suffer more or less, through carelessness, obstinacy, or ignorance. It may be noticed, as an invariable circumstance, that in those fami-

\* I pray you, good wife, inquire of your husband if the author is not correct in stating these to be his expectations in marrying you. And while you are conversing with him upon the subject, you may also inquire whether any amendment is necessary in your proceedings, to fulfil these expectations.

lies where the wife personally superintends the domestic affairs, everything goes on in a much more orderly, quiet, pleasant, and economical manner, than where all is left to the care of domestics, whose interest extends no further than their wages. I do not contend that it is necessary for the wife to pass all her time in the kitchen or wash-room, overseeing every minute employment of her domestics. But it is manifestly her duty to pass a sufficient portion of time there, to ensure order and promptness in the domestic economy, and a faithful discharge of duty by all the members of the household.

In case of sickness in the family, it then becomes the important duty of the wife to make the invalid an object of her immediate attention—especially when the sufferer is a husband or a child. What can appear more odious and repulsive to a sensitive mind, than to behold a lady abroad in public, mingling in the gayeties of fashionable life, when it is known that sickness pervades her home. Our respect for such a woman is gone, and we set her down in our estimation as a cold, heartless being, destitute of the common sympathies of human nature. I well know that a sick room is far from being a pleasant or desirable place. And yet it is a sphere in which woman can display her most lovely, most attractive qualities—where she can show the sympathy that dwells in her soul for those in distress, and her tact and skill in adopting numberless expedients to give comfort and repose

to the suffering. When the husband is languishing upon a bed of sickness, wearied and worn with racking pains, what can possibly be more grateful than to receive the healing cordial, or the refreshing draught, from the hand of an affectionate wife? What can be more agreeable and comforting to him in hours of pain, or in the interval of feverish delirium, than to behold the chosen one of his heart hovering around his bed-side, as an angel of peace, performing all those little offices, and exhibiting all those numerous and kind attentions, so necessary and so comforting to the sick?—What can be more satisfactory to him, than to have presented to his lips by the gentle hand of an attentive wife, those numerous delicacies which woman alone can invent, so essential to excite his appetite and please his fastidious taste?—What more consoling and cheering than words of hope and trust whispered in his ear by that voice, which of all others sounds most sweetly to his soul? Oh, woman! such is the time, and such the circumstances, and such the means, to exhibit the strength of your love for your husband! If you have reason to suppose he harbors one doubt, or suspicion, of your regard, this is the opportunity to remove it entirely from his mind, and to satisfy him, by your watchful attentions, by your forbearance with the irritability which disease forces upon him, by your unwearied attention to all his wants, of the strength, and purity, and durability of your love.

There is a duty devolving upon the wife, in re-

gard to her husband's relatives, which she should be careful to fulfil. Being united to her husband by an indissoluble tie, she should strive to love his relatives as her own. Although, in first coming among them; she may discover some peculiarities not pleasing to her view, yet she should guard against allowing herself to imbibe prejudice against them. However unprepossessing they may appear, she must remember that they are her husband's relatives, and are undoubtedly dear to his heart, and for *his* sake, if not for theirs, she should strive to treat them kindly. What can be more disagreeable to a man of tender feelings, than to have an aged father or mother, a brother or sister, treated coldly, disrespectfully, or harshly, by his wife? Nothing could make him more unhappy; and the unavoidable tendency of such a course would be to alienate his affections from his companion. No man with a proper spirit, would allow a relative, especially a parent, to be ill-used or made unhappy under his own roof. The prudent wife, the careful wife, the wife who has a proper regard for her husband's feelings, and for her own comfort, will be exceedingly cautious upon this point. She will strive to conduct at all times with the utmost kindness and tenderness towards those who have become her relatives by marriage—she will patiently bear with their imperfections—she will labor assiduously to obtain their good-will and secure their esteem—and she will endeavor to satisfy them, that she cherishes toward them none but

feelings of friendship and regard. Her reward for these exertions will be, speedily to win their confidence and love, greatly to gratify her husband, and cement still stronger his affection, and to cause a spirit of harmony and love to prevail and shed its cheerful sunshine throughout all her domestic associations.

“Affection of our kindred is not inconsistent with the fondest attachment of the heart to a husband or a wife. Do not, therefore, encourage that littleness and pride, which would lead you to think yourself defrauded of something that was your own, when you see any tender regard paid to them. It is a mean jealousy of temper that makes us *prompt* to consider ourselves rivalled. It is a base pride that leads us to put an invidious construction on those signs of respect and esteem which are shown to others. Let married persons guard against such a cause of unhappiness to themselves, by considering that the distribution of affection does not necessarily diminish its quantity, but that it is even capable of increasing, as the objects on which it is exercised multiply. Conjugal affection can indeed be shared only by two persons, but this may grow and strengthen, without any loss sustained to it from the cultivation of filial or fraternal affection. While the bonds of matrimony must not be suffered to dissolve those of filial piety, it may be well, however, to suggest this hint to married persons:—Let them avoid, as far as is consistent with duty of relations, that kind of manner in their treatment to

them, which is calculated to awaken jealousy in the married partner. Through an indiscreet neglect of this rule of prudence, the visit of a relation has sometimes been the epoch of misery to a couple, who had hitherto lived in harmony. Cannot we be glad to see a parent, a sister, or a brother, without reducing a wife or a husband to a cipher in the house, during their stay in it? Is it prudent to be so profuse in the expressions of our regard for them, as to lead the partner of our life to have an interest in their departure?"

Another duty devolving upon the wife, is to assist her husband in accumulating that property which is essential to the support and comfort of the family. This will undoubtedly be considered a strange requisition, by all those ladies who suppose it belongs exclusively to their husbands to labor and toil to acquire riches for them to squander in every species of extravagance their vanity may suggest. But to the thinking and the discreet, this duty will not be considered improper in its nature, or uncalled for in practice. It is not, of course, required or thought necessary, that the wife should go into the counting-room, or the workshop, or the field, as a laborer. All which this duty enjoins, is that the wife, in her proper sphere, should co-operate with the exertions of her husband for the general good of the family. She should study to exercise prudence and economy in her expenditures for herself and family, and aid in *preserving*, not in *squandering* that income which is the fruit of his exertions.



An intelligent woman can discover numerous opportunities for the exercise of industry, frugality, and economy, much to the aid of her husband and the benefit of her household. The wives of the Romans, in the earlier and better days of that nation, set a worthy example for future ages. Columella says, that "the Roman husbands, having completed the labors of the day, entered their houses free from all care, and there enjoyed perfect repose. The most beautiful woman depended for distinction on her economy, and endeavors to assist in crowning her husband's diligence with prosperity. All was in common between them: nothing was thought to belong more to one than another. The wife, by her assiduity and activity within doors, equalled and seconded the industry and labor of her husband."

It is especially necessary that the wife should exercise frugality and economy, and exert herself in every consistent manner to aid her husband, when misfortunes have stripped him of his possessions. The woman who, in such a case, gives way to despair, and sinks into a dull lethargy without life or ambition, is but a dead weight. But she who is worthy of being connected with a kind, intelligent, and persevering husband, so far from sinking into utter hopelessness when overtaken by adversity, will awake to new life, and develop new capabilities, and become the comforter and supporter of her husband, and strive, to the utmost of her ability, to assist him in recovering from the

most bitter blasts of adversity. There are few pecuniary misfortunes so great, that a man of character, intelligence, and perseverance, aided and cheered by the exertions and encouragement of a faithful wife, cannot recover from them.

## CHAPTER III.

### HABITS OF A WIFE.

*"Those thousand decencies which daily flow  
From all her words and actions."*

Who is not aware of the power and influence of habit? Who is not conscious of that tendency in human nature, which induces us to continue acting as we have acted, and to follow in the footsteps we have already trod? When habits first begin to form, they have not the strength of the spider's web—the least obstruction, the least opposition will destroy all their power. But as they continue their sway, they increase in strength, until at length they become massive chains and fetters, which no earthly power can break asunder. Happy they whose habits are all strictly proper; but alas for those who have become habituated to practices not characterized by diligence, neatness, propriety, and virtue! They are in a bondage, than which none can be more wearisome and grievous.

When a change takes place in our circumstances—when new objects surround us—when new duties and obligations rest upon us, and our feelings run in channels different from those to which

they have been accustomed—new habits soon begin to form and exert their influence upon us. Thus, in commencing married life, the wife has entered upon a new sphere of action, duty, and responsibility, and a new class of habits begin to bind their ties around her. It becomes her, therefore, to look well to it, that she commences right in this respect. The habits which she first adopts in her new career, will quite probably exert an influence upon her through life—for “habit,” says St. Austin, “if not resisted, becomes necessity.” It is, hence, exceedingly important that the wife should be careful, on becoming the partner of another, and the mistress of a household, to establish good and useful habits—habits that will aid her in an efficient discharge of her duties, and lead her into all those practices which are requisite to her usefulness and enjoyment, and to the happiness of those connected with her.

Good habits can only be founded upon good principles. The former are the legitimate fruits of the latter. Improper principles cherished in the heart, will lead to improper practices, and to repetitions of those practices—and *repetition* forms habit. But good principles, like good seed sown in a fruitful soil, will bring forth a harvest of good deeds and good habits. Every outward moral qualification is the transcript of a similar principle within—every good deed, every commendable action, is the fruit of principles resting in the soul. And to ensure a continuance of praiseworthy prac-

times until they become habits, it is necessary to examine critically the principles from which they proceed, and to perceive and realize that they are *correct* principles, and are in the highest degree calculated to promote human happiness, both individually and collectively. If the intelligent wife will pursue this train of reasoning—if she will examine understandingly the peculiarities of her situation—if she will strive to learn the foundations upon which happiness in married life depends—she will readily perceive the indispensable necessity of forming certain fixed habits, upon which she will practise through life. I have said that they should be *good* habits: and I desire the patience of the reader while I go beyond this general term, and define briefly a few habits indispensable to the prudent and faithful wife.

I consider *Neatness* as one of the most important and indispensable habits of woman in every condition of life. Slovenliness in dress or in person, is bad enough when exhibited by men; but when seen in women, it is absolutely disgusting. There is danger here which the young wife especially should guard against. I have known young ladies who have exhibited before marriage the utmost neatness and cleanliness in dress and in person, and seemed to spare no pains to make an appearance perfectly unexceptionable in this respect. But when a few months of wedded life had passed away, lo! a change most remarkable had come over them. They had apparently parted company

with cleanliness and neatness, and a kind of slovenly negligence exhibited itself in their whole appearance—the neat, tidy young lady had become transformed into the slipshod, slatternly wife. Now a change of this description furnishes satisfactory proof that she who exhibits it has been guilty of criminal duplicity towards her husband. Being well assured that no young man of taste and worth would be attracted by a lady who was not neat in her habits, she assumed a commendable exterior for a selfish purpose, viz. : to obtain a husband. It is evident that her neat appearance was merely assumed ; because, had it been natural, had it been the fruit of confirmed habit, it would have been as scrupulously exhibited after marriage as before. But as this appearance was not the fruit of habit, it vanished with the cause which prompted its assumption. Having obtained a husband, which was the object at which she was aiming—having attracted the attention of some confiding young man who believed he was marrying a paragon of neatness—she considers it no longer necessary to wear her hypocritical garb, and she accordingly throws off the mask and sinks into her natural character of slovenliness and negligence. And when remonstrated with for her want of neatness, by her husband or some intimate friend, she exclaims, with the utmost *nonchalance*,—"Why should I give myself trouble about my appearance? Is not *my market made?*"

In proceedings of this character, there is a lack

of wisdom as well as of propriety. If a young woman is habitually negligent and careless in respect to her appearance, and has no disposition or design to amend in this particular, let her not be deceptive, but exhibit herself in this light wherever she goes. If she can find a young man willing to wed her under these circumstances, he will have no just cause to complain of her habits afterwards. But if she puts on an appearance of neatness when her tastes and habits are the reverse, and in this respect most deeply deceives the youth who weds her, is she not palpably guilty of moral wrong? And how can she expect, in this state of things, to retain the affections of her husband, or find happiness in married life? There are few things more calculated to cool the ardor of the young husband's affections, and to lessen his interest and delight in his wife, than day by day to make the painful discovery, that she whom he had married as a scrupulously neat, cleanly, and tidy woman, is, in reality, all the reverse—uncleanly in person, negligent in dress, and slovenly in her whole appearance! Is it astonishing that his feelings become soured—that he begins to neglect his wife, and finally exhibits an entire indifference respecting her? I sincerely believe that in thousands of instances, those animosities and contentions between husband and wife, which so often imbitter the marriage state, have had their origin in the deep disappointment which the husband has, in this manner, experienced. There has too generally an

impression prevailed among young married ladies—even those whose habits have always been of an unexceptionable character—that it is not necessary to be so attentive and particular in regard to their appearance after marriage, as before. But this supposition is very erroneous, and very mischievous in its tendencies. It is exceedingly important that the young wife should take a correct and reasonable view of this subject. Her happiness depends, to an immense extent, upon the continued affections of her husband. If she will exercise a little reflection, she will discover that, as it was necessary, among other qualifications, to exhibit a neat and tasty personal appearance, to gain her husband's love before marriage, so it is equally necessary that the same personal neatness should continue to be exhibited after marriage, if she would *retain* his love, and continue to inspire his respect and confidence. The sum of these remarks is this:—That it becomes the wife, if she would enjoy peace and happiness in her marriage relations, to pay the utmost attention to her personal appearance at all times—not only in company, but also, and especially, when she is in the presence of her husband and the family—and to strive to establish fixed and permanent habits of neatness and cleanliness. There is no possible excuse for indifference upon this point. And whoever is neglectful will most assuredly bring unhappiness upon herself. A certain writer remarks—“A married woman negligent of her person and careless of her charms, will soon



weaken the respect of her husband, and be charmless in his sight. No married woman ought ever be seen by her husband with deranged hair, or soiled gown, handkerchief, or collar."

Equally necessary is it that the young wife should acquire habits of neatness in regard to her dwelling and all her household arrangements. When once the habit is acquired, it is as easy to have everything in a neat and orderly condition, as in a state of filth and confusion. The health of the family, and the happiness of the domestic circle, depend, in no small degree, upon the neatness which pervades the habitation. A person of observation will require to be in a dwelling but a few moments, to determine whether the wife who superintends its affairs is neat or slovenly. Her habits in this respect will be legibly inscribed upon the aspect of her residence. The wife who is determined that her house shall always be in a neat and cleanly state, will not intrust this duty entirely to domestics. She will apply her own personal observation and inspection, and will not allow herself to be a stranger to the broom and duster, nor afraid of an intimate practical acquaintance with them. But I need not dwell on this point, as my remarks on personal neatness will apply to neatness in the habitation; for it is an invariable rule, that she who is neat in the former respect is neat in the latter also, and *vice versa*.

A strict attention to the concerns of her household is incumbent on every wife. These are all

intrusted to her care. While the husband is attending to his affairs in the business world, he confides the arrangement and prosecution of the domestic concerns to his wife, believing that she will devote her attention to them, and see that things move on within doors under proper regulations. And the woman who loves her husband, and is interested in her family, will not be negligent in these respects. Habit will here exercise a sensible influence. If a wife habituates herself to remaining much of her time at home, it will be natural and easy for her to direct her attention to domestic affairs, and become interested in them. But if she is in the practice of going abroad and mingling in company a large portion of her time, her habits soon become averse to domestic concerns, and she is thus induced to intrust to others those things which should receive her personal oversight, and which hence must suffer injury. I would not have a wife seclude herself entirely from society—neither would I have her constantly gossiping from house to house, and mingling so incessantly in company as to make her comparatively a stranger at home! Both extremes are to be avoided, but more especially the latter. While due attention should be paid to society, and to those customs and observances which are demanded by the etiquette of respectable communities, great care should be taken not to allow these things to infringe on the domestic duties which it is the wife's particular province to fulfil.

To render domestic habits of any avail, industry is especially requisite. A woman may as well spend her time in "spinning street-yarn," as to remain at home in idleness; for any activity is better for the health than a drone-like stupor. An idle wife can very readily be distinguished from one who is industrious in her habits. I never yet saw an indolent woman, who did not exhibit a want of neatness in her personal appearance and in her household. Slovenliness and neglect are legibly written on all that pertains to her. I cannot better express myself on this subject, than in the words of another: "Industry is not only the instrument of improvement, but the foundation of pleasure. Nothing is so opposite to the true enjoyment of life, as the relaxed and feeble state of an indolent mind. Those who are strangers to industry, may possess, but they cannot enjoy. For it is labor only which gives the relish to pleasure. It is the appointed vehicle of every good to man. It is the indispensable condition of our possessing a sound mind in a sound body. Sloth is so inconsistent with both, that it is hard to determine whether it be a greater foe to virtue or to health and happiness. Inactive as it is in itself, its effects are fatally powerful. Though it appear a slowly flowing stream, yet it undermines all that is stable and flourishing. It is like water which first putrefies by stagnation, and then sends up noxious vapors, and fills the atmosphere with death." In the language of another: "It is the duty of every

individual in this country to live an active life. No one, even though he be rich, has a right to be idle or useless. In the hive of bees, there is a privileged class of drones; but there the government is despotic, with a queen at its head. Ours is a republican government, which admits of no drones, and tolerates no aristocratic indolence. Nor is industry more a duty to society, than a source of individual happiness. There are no pleasures so sweet as those earned by effort, no possessions so dear as those acquired by toil." Industry is as much a matter of habit as any other qualification. Let the wife settle the truth in her mind, that industry is essential to her happiness and usefulness—let her be industrious from principle, and she will soon be industrious from habit—so much so, that she will find far greater enjoyment in active and useful occupation, than in listless idleness. The words of the poet embody much truth—

"Think not a life of toil severe;  
No life has blessings so sincere,  
Its meals so luscious, sleep so sweet,  
Such vigorous limbs, such health complete.  
No mind so active; brisk, and gay,  
As his who toils the livelong day.  
A life of sloth drags hardly on;  
Suns set too late and rise too soon.  
Youth, manhood, age, all linger slow  
To him who nothing has to do.  
The drone, a nuisance to the hive,  
Stays, but can scarce be said to live;  
And well the bees, those judges wise,  
Plague, chase, and sting him till he dies."

The most perfect picture I have ever seen of an industrious and useful wife, is that painted by Solomon three thousand years ago. The modern wife can do no better than to imitate it. "She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships: she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen and selleth it; and delivereth girdles unto the merchant. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her."

There is nothing that assists a wife more in the discharge of her duties, than Order and Method. The habit of conducting all her proceedings on a

well-regulated, methodical system, is one which she should early endeavor to acquire. "Whatever is worth doing, is worth doing well." And to do things well, especially in household affairs, which consist of a multiplicity of varied occupations, they must be done in order. However trifling the employments may be, it is still important to proceed on a well-digested system. Unless the house-wife proceeds in a methodical manner, her affairs are liable to become confused and entangled—she herself is perplexed, loses temper perhaps, and, in consequence, falls out with her husband or domestics, makes herself and all around her unhappy, and toils harder to bring her occupations to a conclusion than she otherwise would; and then, more than probable, they will be but imperfectly executed. Such a one is almost invariably behind her affairs, and hurried by them; and whatever is done in a hurry, is generally ill done. But when the wife establishes a well-defined system in which all things shall proceed—when everything is done methodically and orderly—her affairs will proceed quietly and pleasantly. There will be no jarring, no confusion, no slighting, no losing of temper, no unhappiness. Every thing will be done at the proper time, and well done—there will be a place for each thing, and each thing will be in its place—and order, neatness, and comfort, will reign throughout the habitation. The discreet house-wife will strive after this state of things; and she will be satisfied that the only way to secure it, is

by proceeding in all things upon the strict rules of method. On arising in the morning, she will form her plan for the day's proceedings, and she will be careful to adhere to it as strictly as possible. She will avoid procrastination, that "thief of time," as her great enemy. Whatever should *now* be done, she will see that it is done *now*. She will have a time for everything, and everything will be done in its appropriate time. Nothing more facilitates the despatch of business, than to have each particular duty done properly at the right time. The poet seems to have entertained correct views upon this subject, when penning the following distich :

"Let order o'er your time preside,  
And method all your business guide.  
Early begin and end your toil,  
Nor let great tasks your hands embroil ;  
One thing at once be still begun,  
Contrived, resolved, pursued, and done :  
Nor till to-morrow's light delay  
What might as well be done to-day."

There is one habit that some wives fall into, which I must beg leave briefly to notice. I refer to the habit of making confidants of certain visitors or associates, and spreading before them all their troubles in housekeeping, and all the faults of their husbands and families. There is an impropriety, an indelicacy in this practice, which is exceedingly reprehensible. That there will occasionally be perplexities and difficulties in the best regulated households, is to be expected—and that domestics, children, and even husbands, may pos-

sess many faults, is not at all surprising, when we consider how frail human nature is. But I can conceive of no reason, and no apology, for spreading these things before another—and a small degree of reflection will show the impropriety of such a course. When it is pursued, I am inclined to attribute it, in general, more to an unthinking volubility of speech, which must have food for conversation, than to any inclination to do that which is improper. For were the same ladies to hear a stranger utter these complaints and accusations against their husbands or families, they would be exceedingly offended. The prudent and circumspect wife will guard against a habit so indiscreet and reprehensible. Sensible of her own foibles, she will be desirous to throw a concealing veil over the failings of others, and especially of those most dear to her, rather than to spread them before the world. She will have but one confidant, and that will be her husband. Towards all others she will exhibit that proper reserve which is requisite to her who is, in no small degree, the depositary of the happiness of the household.



## CHAPTER IV.

### CONDUCT TOWARDS HUSBANDS.

"If 'twere not the sparkling light  
That trembles from yon beauteous star,  
How dark would be the form of night,  
Career'g in her gloomy car.

'Tis thus enlivening woman cheers  
Man's gloomiest hours with fond caress,  
When naught of kindred life appears  
To sooth the pangs of deep distress."

How general is the impression, that when a young couple become united in matrimony, they will soon begin to exhibit less of those kind attentions and those tokens of deep affection towards each other, which were so manifest in their conduct previous to their union. I will not now tarry to show how discreditable it is to any young married pair, to justify this expectation—or to describe the nature of the love by which they have been attracted, or to depict how far and how different it is from that pure, elevated affection, without which there can be no happiness in the marriage state. I will only remark on this point, that the true love of the soul, which, proceeding from a congeniality of tastes and dispositions and brought into existence by be-

holding meritorious and pleasing qualities, attaches those of different sexes together, **increases rather than diminishes**, after they have become one before God and the world. Nothing, in my estimation, throws a more gloomy cloud over the prospects of a youthful couple, than to behold coldness and indifference towards each other, speedily succeeding the marriage day. And few things can be more discreditable to a young wife, than to be the first to exhibit this indifference, or indeed to exhibit it at all.

That husbands and wives exercise a great influence in modifying each other's character and disposition, is a fact which admits of no dispute. And equally evident is it, that the influence of the wife in this respect is much greater than that of the husband. We see instances of this in the striking change which is frequently wrought by second wives in the habits and tastes of their husbands. I do not suppose a second wife produces any greater modification in the characteristics of the husband than the first — the change is only more apparent. The habits of a young man are not so fixed and manifest, as those of one more advanced in years; neither are his characteristics so much noticed as those of an established citizen and householder, surrounded, perhaps, by a family. Hence the change wrought in him by a wife, although entirely as deep and radical, is not as manifest to public observation, as that effected in one whose habits and tastes have long been known to the community. However, be this as it may, a second wife

affords a better illustration of the position, that the wife can and does exercise a most sensible influence upon the character, prosperity, and happiness of the husband.

The influence of a wife upon her husband can be exerted for good or for evil ; and it remains for her to determine, to no small extent, his character and his standing. She can, if she pleases, by pursuing a certain course of conduct, cause a husband of the best disposition and intentions to become dispirited, sour, morose, intemperate, and vicious. Or, if she is more wise in her views, and more discreet in her proceedings, she can exercise a strong influence in preserving and perpetuating the evenness and sweetness of his disposition and temper—she can aid him essentially on the highway to prosperity and honor—she can preserve him from many temptations which may beset his path—yea, in numerous instances, she can reform his habits, and reclaim him from dissipation and the verge of ruin ! All this may she do—all this has she done. The world is full of instances which illustrate the influence of wives, both for evil and for good. Of the latter character, I cannot forbear referring to the case of Sir James Mackintosh, celebrated throughout the civilized world both as a writer and a statesman. In reference to the character of his deceased wife, he remarks:—" Allow me, in justice to her memory, to tell you what she was, and what I owed her. I was guided in my choice only by the blind affection of my youth. I

found an intelligent companion and a tender friend, a prudent mistress, the most faithful of wives, and a mother as tender as children ever had the misfortune to lose. I met a woman who, by the tender management of my weaknesses, gradually corrected the most pernicious of them. She became prudent from affection; and though of the most generous nature, she was taught frugality and economy by her love for me. During the most critical period of my life, she preserved order in my affairs, from the care of which she relieved me. She gently reclaimed me from dissipation; she propped my weak and irresolute nature; she urged my indolence to all the exertions that have been useful or creditable to me, and she was perpetually at hand to admonish my heedlessness and improvidence. *To her I owe whatever I am; to her whatever I shall be.* In her solicitude for my interest, she never for a moment forgot my feelings or my character."

This is but one of the many instances which might be cited, where the success of renowned men is, to a great degree, to be attributed to the judicious course of conduct adopted by their wives. This is a point which a wise woman will not pass over without serious reflection, nor without adopting prudent resolutions. If the character of the husband, if his habits, his respectability, his success in his profession, depend so materially upon the line of conduct adopted and pursued towards him by his wife, how vitally important that she

should take heed to her ways, and let prudence and wisdom guide her into those paths which befit a kind and judicious wife, who is indeed a "help meet."

Let no wife flatter herself that her husband is so perfect, that it is unnecessary for her to be thus circumspect in her conduct towards him. A supposition of this character would not only be erroneous but dangerous. She will soon learn that her husband is not entirely without faults. She will perceive many shades of character, many little traits of disposition, tinged with that imperfection which is entailed upon humanity. And if she is surprised in making these discoveries, it will but evince that she is not fully acquainted with human nature; for where can those be found, who have not some failings to be regretted? Daily and hourly are mortals called upon to throw the veil of charity and forgiveness over each other's faults, if they would live happily together on earth. And whoever are properly conscious of their own imperfections, will not fail to do this with a liberal hand.

But allowing that the wife is not disappointed in the disposition of her husband—allowing that she finds him, in mind and feelings, all that she anticipated, and that she can discover little or nothing to amend in his character or conduct—still it would be injudicious and dangerous to throw aside caution and prudence in her conduct towards him—there yet would continue to be a necessity for the exercise of foresight, watchfulness, and discretion. If he has a kind and pleasant disposition

—if his habits are all of a proper character—if he has an honorable ambition to excel in his profession—surely the wife must desire that he should continue to possess these characteristics. And yet her conduct may be such as to change them entirely. That pleasant disposition she may turn to moroseness—those virtuous habits she may break up, and cause them to be replaced by the most vicious propensities—that honorable ambition she may sink into an ambition to excel in deceit and crime! Changes of this striking character may be produced by the conduct of the wife—for “what has been may be again.” Not that a wife would deliberately design thus to make another being of her husband; but this may be the fruit of an unguarded and injudicious course of conduct on her part, operating upon a sensitive and perhaps not well-balanced mind. How necessary, then, that those who have the best of husbands should strive to keep them so, by pursuing a wise and judicious course, and not allowing any word or deed to weaken or change, in the smallest degree, the good qualities of their companions.

But, unfortunately, the wife may be placed in other and more unpleasant circumstances. She may be surprised to find her husband disposed to be idle and careless, and inclining to vicious habits—she may perceive that he is negligent in his business, heedless of the future, and more inclined to trifling or dissipated amusements, than to those occupations which ought to claim his attention

and employ his time—frequent and long absences from home, at unseasonable hours, may alarm her, and coldness and moroseness in his attentions may pain her. Alas ! how many wives, who wedded with the brightest hopes and the fairest prospects, have speedily found themselves involved in those unfortunate circumstances ! I pray Heaven that such may not be the condition of the wife who is now perusing these lines. But should she unhappily be placed in this perilous state, let her prayer ascend to God for wisdom, discretion, and forbearance, that she may not err in the painful trials before her. The desire of the woman thus circumstanced will be, not to confirm her husband in his improper habits, nor hurry him on in the dangerous career he has commenced, but, if possible, to reclaim him. And here allow me to say, that no being on earth can exercise so much influence in bringing an erring man back to the paths of rectitude and virtue, as a discreet and affectionate wife. But what measures must she adopt ?—what plans must she pursue ?—what must be the character of her conduct towards her husband, to effect an object so desirable ? These are important inquiries ; and I crave the patience of the reader while I briefly comment upon them.

In the first place, let the wife establish it as an invariable rule, to treat her husband with constant and unwearied *kindness*, whatever may be his conduct. There is no other course to be pursued with the least hope or prospect of success. There is a

moral power in kindness, which is almost irresistible. If the husband begins to indulge in improper habits, it should be the object of the wife to choose a fitting opportunity, when his mind is clear, his feelings calm and composed, and his better nature has the ascendancy, to address him on the subject of his failings. Let her not commence in an angry tone, nor indulge in bitter accusations or harsh invectives. This course would defeat her purpose. It would afford him an opportunity and an excuse for replying in like manner; and a warfare of vituperation would commence, that could result in nothing but, perhaps, the confirmation of the husband in his dangerous career. Instead of adopting this method, let her address him in her kindest and sweetest tone, and in a manner as little calculated to offend him as possible. Let her gently lead him to converse upon the subject of his habits; and when the way is perfectly prepared, she can proceed to call his attention to the unhappiness which his present conduct is calculated to bring upon himself and his family. Let her advert to the virtuous and useful habits he formerly possessed—to the bright hopes they once cherished of prosperity and happiness, and to the danger that those hopes may be for ever blasted. Strive to awaken, if possible, his finer sensibilities, his honorable and humane feelings—and when these have been brought into activity, then appeal to his love, his manhood, his good sense, his desire for prosperity and respectability, and beseech him in gen-



tle, yet moving terms, to attempt a change in his tastes and habits. A conversation of this character should be pursued as long as she discovers that it is producing beneficial influences. But the moment she perceives that bitterness and acrimony are tincturing her own language, or that anger and resentment are arising in her husband, the conversation should immediately be changed—for all that would afterwards ensue would be injurious. Wait patiently until another favorable opportunity occurs, when the same course should be pursued with equal caution and kindness. I pray the wife to believe me, that this, and this alone, is the plan she can adopt with any hope of success in reforming her husband, or in preventing him from adopting any improper practices to which he may be inclined. There is good reason to believe that many husbands have, in this manner, been saved from irretrievable ruin. But if this course will not result successfully, then nothing can accomplish the desired end.

I would again emphatically repeat, that a course of kindness and love is the only one the wife ought ever to adopt towards her husband. It will have the strongest possible tendency to cement the affection of a good husband, and encourage him in his commendable efforts to walk in the paths of virtue and probity; and, as I have already remarked, it will be the only line of conduct that can produce any favorable impression upon one whose habits are, or are inclining to be, reprehensible.

Like begets like. If the wife keeps her affection for her husband warm and active—if she strives to treat him with kindness, and complacency, and forbearance, especially in those moments when he is irritable and fractious—if she overlooks his hasty words, and forgives his offences—the influence of this course will be to induce a similar spirit and disposition in him—and peace and harmony will reign throughout the habitation, and shed their sweet light into every heart. But when the wife allows herself to be peevish and irritable—when she permits every little circumstance which is not precisely pleasant in the affairs of the family, or the conduct of the husband, to arouse her anger, and cause a flood of bitter denunciation to proceed from her tongue—it will awaken a similar disposition in her husband, and all those around her, and discontent and unhappiness will fill every heart. To be united to “a scolding wife,” is one of the greatest evils that can befall a poor mortal. A woman who, from morning until night, strains her lungs in an incessant strain of *scolding*, is a pest to her husband and her family, and affords a melancholy instance of the perversion of that “readiness of speech,” which was given to woman as an ornament, and not as a means of torture to others. No wonder the husband of such a wife, on the most trifling pretext, flees from home as though it were a hated place! No wonder he visits the tavern and the grog-shop—no wonder he mingles with improper companions, and tarries late in

their company! The "scolding wife" has made home distasteful to him—he has lost his love of domestic enjoyment—any other place on earth is preferable to him, provided it will screen his ears from the incessant din produced by that voice, which of all others ought to sound the sweetest and most pleasant to him. The dissipation and ruin of many a husband may be directly traced to the "unruly tongue" of a termagant wife. Hence every prudent woman should strive to the utmost of her power against what, the ladies will pardon me for saying, seems to be the besetting failing of the sex—or, at least, one which vast numbers undoubtedly fall into.

Instead of pursuing any course calculated to offend or irritate her husband, a wife who is desirous that peace and happiness should dwell in her abode, will adopt another and a different line of conduct. She will avoid all scolding, all ranting, all fretfulness and peevishness, and strive to make herself agreeable to her husband, her family, and all with whom she has intercourse. This will be a very important object to her, for very much depends upon it. If a wife becomes disagreeable to her husband, from any cause whatever, an interruption to the happiness of both parties takes place. When the husband comes in, perplexed with business or fatigued with labor, how much depends upon the treatment he receives from his wife! She can depress his spirits still lower, and weary him with herself and his home, by being

entirely indifferent to his feelings and regardless of his comforts—or she can chase the cloud of anxiety from his brow, and supply its place with a smile, and attach him still stronger to herself and his abode, by paying every attention to his convenience, striving to have all things in accordance with his liking, and endeavoring to make home as agreeable to him as possible. If he happen in an irritable moment to drop an ill-natured remark, she will not catch it up and retort upon him in full vengeance, but she will strive to sooth his irritability, and drive it away by her own pleasantness and forbearance. This is the very work for which a wife is intended, and for which she is peculiarly adapted. And she should strive to make herself agreeable in small things, as well as in matters of more importance. The greater amount of our actions, by far, consist in what may be termed trifling things. Hence the wisdom of the poet's exhortation—

“Think naught a trifle, though it small appear;  
Small sands the mountain, moments make the year,  
And trifles life. Your care to trifles give,  
Else you may die ere you have learned to live.”

A certain writer most truly remarks—“A great portion of the wretchedness which has often embittered married life, I am persuaded, has originated in the neglect of trifles. Connubial happiness is a thing of too fine a texture to be handled roughly. It is a plant which will not even bear the touch of unkindness; a delicate flower which

indifference will chill, and suspicion blast. It must be watered with a shower of tender affection, expanded with a glow of attention, and guarded by the impregnable barrier of unshaken confidence. Thus matured, it will bloom in every season of life, and sweeten even the loneliness of declining years." "Never consider a trifle what may tend to please your husband. The greater articles of duty he will set down as his due; but the lesser attentions he will mark as favors; and trust me, for I have experienced it, there is no feeling more delightful to one's self, than that of turning these little things to so precious a use."

There is nothing which will more assist the wife in making herself agreeable, than cheerfulness. This is a very important and valuable characteristic in a wife. Cheerfulness is a great promoter of health in woman as well as in man. Dr. Salgues, professor in the Institute of France, remarks in respect to cheerfulness—"It is the best preservative against anxiety and grief; it is the golden panacea, the secret of longevity, the elixir of life." Cheerfulness is easily communicated from one to another. When the wife is constantly and habitually cheerful, how can the husband and the family long avoid being cheerful also? And where cheerfulness is, there is enjoyment. When a woman is sullen, morose, ill-tempered, and fault-finding, a dark gloom will overspread her face, and its shadows will be reflected in the countenances of her husband and all within the circle of her move-

ments, and the streams of domestic enjoyments will be frozen to their fountain-head. Fortunate and happy is the man, who has a cheerful and smiling wife, to welcome him whenever he turns his footsteps to his residence. Though he may become weary and dispirited in struggling with a selfish world, yet the remembrance of that bright countenance ready to greet him in his home, will be as sun-light to his soul! It will give him strength, and courage, and perseverance; and he will exert himself manfully that he may obtain the means to make comfortable and happy the wife who is so anxious to become useful and agreeable to him. "A cheerful wife may be of great assistance to her husband in business, by wearing a cheerful smile continually on her countenance. A man's perplexities and gloominess are increased a hundred fold when his better half moves about with a continual scowl upon her brow. A pleasant, cheerful wife, is a rainbow set in the sky when her husband's mind is tossed with storms and tempests."

I repeat, then, the wife should strive, with all the ability and tact she possesses, to make herself agreeable to her husband, by a cheerful, affectionate demeanor, and by endeavoring to minister to his convenience and comfort all in her power. And she will not go unrewarded. She will rivet still closer the love of her husband, which will be coupled with respect and gratitude—and peace, harmony, and joy will fill all hearts in such a

household. There is much good sense in the quaint rhymes of Garrick—

“Attend to my counsel—nor frown to be taught,  
That prudence must cherish what beauty has caught.  
The bloom of your cheek and the glance of your eye,  
Your roses and lilies may make the men sigh :  
But roses, and lilies, and sighs pass away ;  
And passion will die as your beauties decay.  
The sparrow and linnet will feed from your hand ;  
Grow tame by your kindness, and come at command.  
Exert with your husbands the same happy skill,  
For hearts, like your birds, may be tamed at your will ;  
Be gay and good humored, complying and kind,  
Turn the chief of your care from your face to your mind :  
’Tis thus that a wife may her conquests improve,  
And Hymen will rivet the fetters of Love.”

The remarks of Patrick Henry are worthy the attention of every wife. “The love of a husband can be retained only by the high opinion which he entertains of his wife’s goodness of heart, of her amiable disposition, of the sweetness of her temper, of her prudence, of her devotion to him. Let nothing upon any occasion ever lessen that opinion. On the contrary, it should augment every day ; he should have much more reason to admire her for those excellent qualities which will cast a lustre over a virtuous woman, when her personal attractions are no more.”

A woman should never attempt to rule her husband. There are two important reasons why an effort of this nature should not be made. The first is, that nature and reason plainly demonstrate that this is not the office of the wife ; and the Scriptures forbid it in the commandment to woman, not “to

usurp authority over the man." The second reason is, that such an attempt will, in vastly the greatest majority of cases, prove unsuccessful—especially if she is united to a man who is worthy of being a husband and a father. But whether the attempt be successful or unsuccessful, the result will be equally disastrous to the harmony and happiness of the family. In making an effort of this nature with a husband of a firm and independent spirit, a warfare would be commenced which would call into action the most dangerous passions of our nature, and scenes of strife would ensue, alike humiliating to both parties, and destructive to any affection that may once have existed between them. Water will not more certainly quench flames of fire, than will such contentions annihilate love. Even if the wife eventually succeeds in breaking down the spirit of her husband, and in subjecting him to a cringing obedience to her dictation, will she be a gainer? She has certainly accomplished her will; but she has just as certainly destroyed her husband's usefulness, her own happiness, and injured very sensibly the respectability of the whole family! The energy, the enterprise, and perseverance of her husband are gone—he feels that he has sunk to the level of a menial—he is unfitted to attend in a proper manner to those affairs upon which the welfare of the family depends; and to degradation in the eyes of the public is often added loss of property, and final poverty and want.



In these remarks I have not adverted to an evil which does not exist. There are in almost every community, wives who govern, or attempt to govern their husbands. In Flint's "Art of being Happy," the following language occurs. "Nothing is more common than this contemptible ambition of wives to govern their husbands. It is said there are coteries of wives, who impart the rules in masonic conclave. Be it so. Whoever exults in having usurped this empire, glories in her shame. However much a wife may humble her husband in general estimation, by presenting him in the light of a weak and docile subject, with all sensible persons, she humbles herself still more." Another writer remarks — "There are in almost every considerable neighborhood, a little squadron of intermeddlers, generally the youngish wives of old or weak-minded men, and generally without children. These are the tutoresses of the young wives of the vicinage; they, in virtue of their experience, not only school the wives, but scold the husbands; they teach the former how to encroach, and the latter how to yield: so that if you suffer this to go quietly on, you are soon under the care of a *comité* as completely as if you were insane." Although there may not be in this country any regularly constituted coteries of wives banded together for the purpose intimated by the writers above quoted, yet it is well known that there are many older married ladies who are fond of giving advice to the young wives of their acquaintance—

and advice, too, often of the most reprehensible and dangerous character. "If I were you, I *would* have such and such articles of furniture, or dress, or equipage. I would let my husband know that he is obliged to purchase for me such things as I desire; and I would give him no peace day nor night until he complied with all my requests. When you are first married is the time to establish your authority! If you give way now, without making him comply, you will never obtain anything you wish; but if you succeed in conquering him, and in making him understand that you *will* have your way, there will be no difficulty in managing him hereafter. So when you have once expressed your will, never give back, but persevere, and you will at length succeed in worrying him into a compliance!" The young wife should close her ears to all advice of this character, and turn from it as from the hissing of an adder! It is full of the poison of asps, and would, if followed, destroy that connubial affection which is the sweetener of life, and undermine and overturn all foundation for domestic prosperity and happiness! I do not say the wife should not strive to exert an influence over her husband. It is her right and privilege thus to do; and that influence she will possess to a proper degree, if she pursues a right course to acquire it. The only influence which the wife ought to seek after—the only influence she ought to acquire or consent to exercise over her husband, is that obtained through love and re-

spect. All she can secure by the ardor of her attachment, the sweetness of her disposition, and her unvaryingly kind and tender attentions to her husband, she is justly entitled to. And the amount of influence thus to be acquired, will by no means be small. Where a contrary course of imperative command and arbitrary will on the part of the wife would only irritate the husband, and cause him to openly assert his power and determination to rule over her, besides cooling, and perhaps destroying the love he entertained for her, she would, by pursuing this course of kindness and affection, obtain the gratification of all her reasonable wishes, and still cement stronger and stronger that love which ought to be more precious to her than mines of gold ! An eminent Persian writer most beautifully remarked, that “ the *gentle* hand leads by a hair the mighty elephant himself ! ” And this truth is based on a general principle applicable in innumerable cases. In the great majority of instances, the wife whose proceedings towards her husband are characterized by kindness and gentleness, will acquire far greater influence over him than can possibly be obtained by those who resort to any other course—and this, too, in addition to all the quietness and harmony which invariably flow from a pleasant and peaceable deportment.

There is a most dangerous feeling which is liable to enter the heart of either party in the marriage covenant, and destroy their happiness. I refer to *jealousy*. Whoever would enjoy even a

small degree of peace, must avoid this emotion as they would a viper whose sting is death. The bane of the most unhappy family of my acquaintance, is the jealousy of the wife. It greatly injures, and ere long, if not remedied, will utterly destroy the husband's usefulness, who is now occupying a very important station. It annihilates the happiness of the wife, and makes her who might have been an ornament to her sex, an object of the ridicule and contempt of community. Peace is a stranger to the family; and the children behold scenes of strife which can but exert the most deleterious influence upon them.

If woman is more liable to cherish this disposition than man, it is from one of two causes, both of which are, in some degree, an extenuation of the fault. The first is, that her feelings are more delicate and sensitive—and the second is, that she probably, as a general rule, has more cause for jealousy. But if there is a disposition which the wife should most particularly and strongly guard herself against, it is jealousy. Whoever cherish it kindle a flame in their own bosoms which will burn up every vestige of happiness. A woman should never marry a man who, she has any reason to believe, will prove unfaithful. But after having become united to one with full confidence in his fidelity, let not that confidence be destroyed, or even weakened, except by the most indubitable evidence of his guilt. Believe him to be honest and faithful, until incontestable facts prove the

contrary. There is much meaning in the old saying, "evil to them who evil think." When a woman is disposed to seize upon every unguarded or thoughtless word, or look, or action of her husband, for the purpose of finding something with which she can feed her jealousy, it is a very suspicious indication that her own thoughts are not as pure as they might be.

The wife should guard against the first promptings of jealousy. When it begins to coil itself in the heart—when "the green-eyed monster" obtains possession of the mind—it will never be at a loss to find means to strengthen itself in its position. The most frivolous and innocent actions will be distorted into evidences confirmatory of its suspicions.

"Trifles light as air,  
Are, to the jealous, confirmation strong  
As proofs from Holy Writ."

A woman who is disposed to be jealous, will find something suspicious in the conduct of the most upright of men. The wife should never seek after the faults of her husband, and should never strive to hear things that might excite her suspicions of his fidelity. Even if he is guilty, a knowledge of it will do her no good, but will make her miserable. And if he is innocent, it is ungenerous to be constantly on the look-out to hunt up something that may be distorted by a suspicious mind to his disadvantage. "Never search after what it will give you no pleasure to find; never desire to hear

what you will not like to be told ; therefore avoid that tribe of impertinents who sow dissensions wherever they gain admission by insinuating invented falsehoods ; or by telling unwelcome truths, injure innocent people, disturb domestic union, and destroy the peace of families." The man or the woman who will run to a husband or wife with idle and frivolous reports, calculated to awaken jealousy in regard to their companions, is engaged in the most contemptible and despicable business that can claim the attention of the meanest of mortals. It must be an inconceivably narrow and barren mind, a most wretchedly debased and vitiated taste, that can find satisfaction in seizing every flying rumor and hissing it into the ear of a wife or a husband, to awaken their jealousy. The heavens never looked down upon actions more completely surcharged with the concentrated essence of meanness.

There is nothing more likely to cause an innocent man to become guilty, than to have his wife constantly exhibiting jealousy respecting his actions, and uttering or insinuating suspicions against his fidelity. It will bring subjects into his mind which may never before have occupied a moment of his attention, and may be the means of starting him on a career to which he had always before been a stranger. When a woman has doubts of her husband's faithfulness, there is danger that she may pursue a wrong course to change his conduct. "Some women, in order to win back a

husband's wandering love, have recourse to the attempt to arouse his jealousy; but they are much mistaken in pursuing such a method. A man, however debased may be his conduct, never entirely forgets the love he once bore to the bride of his youth; there are moments when feelings of tenderness for her will return with force to his heart, and to reap the benefit of such moments, the injured but forgiving wife must still be enshrined in the purity of former times. A husband will excuse his fault to himself, and in some measure also stand exonerated to the world, if his wife relax in the propriety of her conduct; while, on the contrary, the gentle forbearance, the uncomplaining patience, and unobtrusive rectitude of the woman he injures, will deeply strike his heart, and do much to win him back to his former love, and to the observance of the vows he breathed at the altar, when his heart was devoted to the being from whom it has wandered. A kind look, an affectionate expression half uttered, must bring his wife to his side, and she must with smiles and tenderness encourage the returning affection, carefully avoiding all reference to her sufferings, or the cause of them."

While addressing these remarks upon jealousy, more particularly to wives, I must not forget that husbands are guilty of the same fault, and that their heedless and inconsiderate conduct is too often the cause of jealousy in their wives. The language of Cobbett is directly to this point. Speak

ing of jealousy, he remarks—"One thing, however, every husband can do in the way of prevention, [of jealousy on the part of the wife,] and that is, *to give no ground for it*. And here it is not sufficient that he strictly adhere to his marriage vow; he ought further to abstain from every act, however free from guilt, calculated to awaken the slightest degree of suspicion in a mind, the peace of which he is bound by every tie of justice and humanity not to disturb, or, if he can avoid it, to suffer it to be disturbed by others. A woman that is very fond of her husband, and this is the case with nine tenths of the English and American women, does not like to share with another any, even the smallest portion, not only of his affection, but of his assiduities and applause; and, as the bestowing of them on one another, and receiving payment in kind, can serve no purpose other than of gratifying one's vanity, they ought to be abstained from, and especially if the gratification be to be purchased with even the chance of exciting uneasiness in her, whom it is your sacred duty to make as happy as you can. For about two or three years after I was married, I, retaining something of my military manners, used, both in France and America, to romp most famously with all the girls that came in my way, till one day, at Philadelphia, my wife said to me, in a very gentle manner. "Don't do that: *I do not like it.*" That was quite enough: I had never *thought* upon the subject before. One hair of her head was more dear to me



than all the other women in the world, and this I knew that she knew; but I now saw that this was not all that she had a right to from me. I saw that she had the further claim upon me that I should abstain from everything that might induce others to believe that there was any other woman for whom, even if I were at liberty, I had any affection. I beseech young married men to bear this in mind; for on some trifle of this sort, the happiness or misery of a long life frequently turns. If the mind of a wife be disturbed on this score, every possible means ought to be used to restore it to peace. And though her suspicions be perfectly groundless—though they be wild as the dreams of madmen—though they may present a mixture of the furious and the ridiculous—still they are to be treated with the greatest lenity and tenderness; and if, after all, you fail, the frailty is to be lamented as a misfortune, and not punished as a fault, seeing that it must have its foundation in a feeling towards you, which it would be the basest of ingratitude, and the most ferocious of cruelty, to repay by harshness of any description.”

To sum up the whole of these remarks on the conduct of wives towards their husbands, I must use the language of another: “An affectionate wife will cling to her husband through good report and evil report; through poverty and riches—and the more the world recedes from him, the more firmly will she stand by him; she will be his comforter, when all other worldly comfort has

slid from him, her devotedness will be his rock when he has no other support; she will smile at the frowns of the world—she will not heed its censures; he is her *all*, and in her love are all other blessings forgotten or absorbed. No sacrifice will be too great; the faintest smile will not be a reward too little.”

## CHAPTER V.

### GENERAL DEPORTMENT.

"A virtuous woman is man's greatest pride."

It is a happy consideration, that, as a general rule, woman is more particular in her conduct, and more correct in her deportment and manners, than man. The native modesty of her nature, and the finer susceptibility of her feelings, restrain her from that roughness and carelessness of demeanor which is so frequently seen in "the lords of creation." But still woman is liable to err in this respect, much to the injury of her happiness and the happiness of those connected with her.

It evidently is as necessary and important that married ladies should observe rules of deportment as strict as those who are unmarried. Matrimony has undoubtedly wrought many striking changes in their situation and circumstances, but it should effect no change whatever in their deportment, in the modesty of their conduct, or the purity of their language. Their demeanor should ever be of that delicate character that a stranger cannot determine by their actions, or their conversation, whether they are married or single. There is nothing that

strikes more unpleasantly upon my observation, than to behold one who had the appearance of being a modest, delicate-minded young woman before marriage, become, soon after that event, bold and brazen-faced, with little restraint upon her conduct or her tongue. It leads me to suspect at once, that in the former propriety of her manners, she concealed the real nature of her tastes for a sinister motive, viz. : to obtain a husband. And now, when that object has been accomplished, she throws off this appearance, and acts out her real character. If such a change does not warrant these conclusions, then my reading of human actions is erroneous. It is exceedingly disagreeable to take this view of the proceedings of any woman, and it is gratifying to believe that changes of the character to which I have adverted are observable in but a small minority of cases. But whenever they do occur, they are greatly to the injury of those who exhibit them. Hypocrisy in woman is, if possible, more abhorrent than in man. To be compelled to believe that a female assumes propriety of manners, when she does not in reality possess corresponding emotions in her mind and disposition, is a conclusion of a most painful and repulsive nature to the pure minded. It is pleasant and gratifying to all such, to be satisfied that the modesty and delicacy in word and deed, which they observe in ladies, are not deceitful, but that they are the outward exhibition of the genuine emotions of the soul—the natural fruit of modesty

and delicacy pervading and ruling the heart. And such all candid and generous minded men will believe to be the character of every woman's modest deportment, until they perceive strong evidence to the contrary.

The woman who supposes that modesty and delicacy in all her deportment, are not as necessary after marriage as before, is involved in a most lamentable error; and the quicker she corrects this mistake the better will it be for her respectability and safety. The standard of the married woman's manners should be as highly elevated as that of the single lady. Everything that calls for delicacy in the latter, equally demands it in the former. Its modesty in a young lady is requisite to attract and secure the attentions of a virtuous young man, who may eventually become her husband, modesty will be equally requisite after marriage, to add an indissoluble cement to his love and respect. Nothing will sooner weaken the affection of a husband for his wife, than immodesty and vulgarity in her conduct. No man who is worthy of being a husband, can sincerely love a woman who exhibits characteristics in violation of that delicacy which is ever looked for in a virtuous woman. Hence, the wife who supposes that she can throw off from her general demeanor any of that modest reserve which she formerly exhibited, and which was so captivating in the eyes of him who became her husband, will be in danger of pursuing a course destructive alike of his regard and confi-

dence, and of the happiness of married life. At every age of life, in all circumstances and conditions, modesty is one of the highest charms of woman. It gives beauty and attraction to the plainest features, and cannot fail of inspiring respect and affection for its possessor. But without modesty the most dazzling beauty is disgusting and loathsome in the sight of all virtuous minds.

To exhibit and sustain propriety of deportment, there is nothing more essential than *self-respect*. If we respect ourselves, others will be likely to respect us also. But if we have no respect for ourselves, others will have but little respect for us. These maxims are founded upon the well-known operations of human nature. Whoever respect themselves, have in this self-respect, a strong guard to prevent their stooping to any course of conduct which would lower them in their own estimation, or in the estimation of the world. But those who have no self-respect are without any restraint of this nature, and will be very likely to pursue a course which will gain the disrespect of community. Those who possess an inward, conscientious abhorrence of all improper conduct, are much safer than those who act solely in reference to outward detection. The former will revolt from improprieties, even of the most remote and secret nature. But the latter will not scruple to be guilty of wickedness, if they but feel assured that no detection and exposure will follow. Hence the character of our conduct will depend very much

upon the manner in which we estimate ourselves. There is great necessity, therefore, that a proper self-respect should be sedulously cultivated by all, and by none more than the wife. To have the confidence of society, of her husband, her children, her domestics, she must so far respect herself in her deportment towards them, as to do nothing calculated to excite their disgust.

Another of the chief ornaments of woman, is a reserved, retiring demeanor, which shrinks from public attraction, or the reckless gaze of the profligate. However necessary and useful a forward and bold deportment, and an insensibility to public scrutiny, may be to man in certain stations, in woman they are blemishes of a serious nature. When woman ceases to blush, she has lost the most attractive quality of her sex. It is evident her sensibilities have acquired a hardness and indifference, which will be construed much to her disadvantage.

This leads me to advert to a subject of some delicacy, yet of much importance. I refer to the practice of ladies becoming public speakers. I have witnessed some instances of this nature in late years, and have heard of many others. It must be confessed that when I have beheld a lady arise and harangue a promiscuous assemblage, it has struck me as unnatural and unfeminine. I will acknowledge that custom and prejudice may have had no small influence in producing this impression. But still, this coming boldly before the stare of a public assembly—this standing unmoved

under the eyes of a multitude of people—requires a sternness of character and a deadness of sensibility, so opposed to the shrinking modesty, the retiring delicacy, which is so inwoven with woman's nature, and which to all eyes is so high an ornament to the feminine-portion of our race, that it is difficult to reconcile it with propriety and decorum. Every person who has spoken in public, is aware of the peculiar sensations—the desire to shrink back under some covert—which beset a young speaker, when he discovers that he has become the common object upon which the eyes of an audience are riveted. To overcome these emotions requires in most cases years of practice—the feelings, the countenance, the nerves, must undergo a hardening, blunting process, which, if not in opposition to true modesty, is not in addition to it. If such is the influence of public speaking on man, with the comparative coarseness of his emotions, what must be its effect upon woman, with all her refined sensibilities? I do not maintain that there may not be cases where it is proper for a lady to speak in public. We read of such instances in the history of the past, and circumstances may warrant similar occurrences in the present and the future. But these should be considered as exceptions to the general rule, which points to man as the one fitted by his constitution, habits, and talents, to become the public mouth-piece of community. While I consider it unfeminine and improper for a woman to address, in public, a promiscuous as-



sembly, I can conceive of no impropriety in her speaking to an audience composed entirely of her own sex. Indeed, I am satisfied that a well-informed lady may confer great benefit upon her sex by lecturing before them on topics relative to health and morals, which perhaps could not, with propriety, be discussed so fully and freely as desirable, before a promiscuous audience. Lectures of this description have recently been delivered by a lady eminent for her extensive knowledge and usefulness, and I hope they may be continued, and others of a like character instituted in the various sections of our country.

It is possible that women have in some instances put themselves forward in public places, and taken part in public transactions, under the promptings of an ambition to rise to distinction and to shine in the world. But for woman, this is an ambition exceedingly ill directed. An ambitious disposition is a dangerous ingredient of the mind, unless under the strict control of the moral sentiments. It is destructive to peace and contentment, and exposes its votaries to dangers which cannot visit the lowly minded.

Ambition in woman to be distinguished, is more dangerous than in man. Besides all the dangers to which it will expose her character, it must necessarily lead her attention from that appropriate sphere in which alone she can excite admiration and respect. An ambition to be great has been the ruin of thousands, and the source of immense

**evil.** So highly did the poet Cowley fear this disposition, that he exclaimed—

“If ever ambition did my fancy cheat  
With any thought so mean as to be great,  
Continue, Heaven, still from me to remove  
The humble blessings of that life I love !”

Ambition should have but one object, and that should be, to be *useful* in accordance to our several circumstances and capacities. This is the only ambition that can be properly indulged in the human heart. The Deity has made it the imperious duty of all, in both sexes, to be as useful as condition and opportunity will possibly admit. If by mingling habitually with the crowd, and taking part in public affairs, a wife can be the most useful, then she should allow her ambition to take this direction, and give it full scope. But if she can be far more useful in the private circle—if she is so constituted by nature, as to be capable of much greater good in superintending the affairs of the household—in making home as comfortable and agreeable as possible for the husband who daily wearies himself that he may obtain wherewith to provide for the support of herself and her family—if she can be of more benefit to mankind in attending to the voice of humanity and the calls of charity, which reach her ears from the poor, the needy, and the helpless—then she will turn her whole attention into these channels, and be ambitious only to excel in the faithful discharge of the duties which may in this manner devolve upon

her. This is a question which comes strictly within the province of conscience to decide. I leave it for every wife to determine the course she should pursue in this respect—believing that the most of women will unite in the language of the poet—

“Thou hast a charmed cup, oh Fame !  
A draught that mantles high,  
And seems to lift this earth-born frame  
Above mortality ;  
Away ! to me—a woman—bring  
Sweet waters from affection’s spring.”

In the marriage state it is as important that the wife should strive to exhibit an affable and agreeable deportment to all, as before she took upon herself its obligations. Instead of neglecting this appearance, it should be cultivated to its highest extent. No woman is loved and respected in community, who is cold, exclusive, and haughty in her deportment. She will ere long perceive that such conduct is fruitful of unhappiness. For, say what we will, the good opinion of all around us is necessary to the comfort and enjoyment of every truly sensitive and delicate mind—so true is the old and homely saying, that “the good will even of a dog, is better than his ill will.” And besides this, the prosperity of a man may depend in no small degree upon the manners of his wife. Let a woman be vain and supercilious in her deportment—let her be exclusive and dictatorial in her intercourse with society—let her be haughty and overbearing in her dealings with the poorer classes

--and who cannot see a thousand ways in which this line of conduct must injure the interest of her husband? But, on the contrary, when a woman is polite, affable, social, and agreeable to all with whom she meets, of every class and description, it not only promotes her husband's welfare, but acquires the confidence and good-will of society, which is more to be prized than precious gems

## CHAPTER VI.

### HOME.

' It was her smile that made the house so gay,  
Her voice that made it eloquent with joy,  
Her presence peopled it. Her very tread  
Had life and gladness in it."

WOMAN is the presiding genius of home. These words, woman and home, are almost synonymous. What husband can think of his home without having his thoughts at the same time rest upon that wife who is or who should be its light and its joy? What child can think of home, without his mind fondly reverting to that mother who watched over him in his days of helplessness, and who was the guardian angel of the family circle? Home should form the centre of a wife's affections, plans, and thoughts. She should view it as a little kingdom, in the ruling and managing of which, she must act the most important part, and assume the greatest responsibility—a kingdom which will altogether the most sensibly feel *her* influence, and which will exhibit such characteristics as she pleases to enstamp upon it.

Home is the sphere in which woman can exhibit all the valuable traits of her nature—in which she can prove herself to be a model of all that is good

and lovely—and in which she can cause peace, harmony, and happiness to prevail. Is a wife economical, industrious, and tasty? In what place can she more visibly or more successfully display these qualities than at home? Is she ambitious? There is no ambition so worthy a woman, as that which prompts her to discharge faithfully and efficiently her duties as a wife, a mother, and the mistress of a household! Let no wife despise this ambition. It is one altogether worthy of her pure and exalted nature, and far more commendable than that which fires the bosom of the conqueror of kingdoms. Alas! that woman's ambition should ever be perverted from its true and natural objects! Alas! that hers should ever be an ambition to shine before the public—to display, like the peacock, her gaudy plumage to an envious multitude—that she should aspire after no distinction more noble than to be arrayed in flaunting colors, and flutter in lace and ribands! When woman exhibits these inclinations, she is swayed by a sickly ambition, totally unworthy of her. Home is the only proper theatre for the display of a wife's ambition. And I repeat, let not woman despise this ambition. The Creator has evidently designed the sexes for different spheres of action, for the general good. To overlook this design, to confound these spheres together, is to destroy the blessings which a kind Providence designed to confer upon us. If women were to go out into the world—if they were to mingle in the strifes of public life,

and devote their time and attention to business concerns equally with the men—in what condition would be our homes?—where would be those domestic comforts and enjoyments which now render our firesides so dear?—and who would watch over, and nurture, and protect our offspring in the days of their helplessness? If it would be wrong—if it would be a violation of the self-evident laws of nature, for the whole sex thus to forsake the sphere for which they are so peculiarly fitted, and in which they are so eminently useful, then it would be equally wrong for any thus to do, unless such a course is imperiously demanded by uncontrollable circumstances. On the other hand, were the men to change their habits, and abandon the occupations and business affairs which have hitherto engaged their attention, and retiring to their habitations, devote themselves exclusively to household pursuits, the change would be equally ridiculous, and equally disastrous to the welfare of the general whole. This conclusion will not be doubted. And yet why would there be any more impropriety in a change of the latter character than of the former?

I can repeat, then, as an admitted truth, that God has designed the sexes for different spheres of action; and it is the duty of all to be contented with the allotment which he has bestowed upon them, and to strive to qualify themselves for the discharge of the duties which are thus made to devolve upon them. The duties and avocations

which pertain to one sex are equally valuable, equally essential and praiseworthy in the sight of God and all the honorable minded, as those of the other. I insist that the duties of the statesman and the warrior, although perhaps leading to results more direct and more open to the observation of the world, are no more honorable or essential to the welfare of mankind, than those discharged by the wife and the mother. Has not woman the care and direction of the whole race of man, during those years when the human mind is susceptible of the strongest and most lasting impressions? The acts of the statesman or warrior, often produce consequences of but a few years duration. But the impression which woman enstamps upon the mind in the days of infancy and childhood, will endure throughout life. How honorable, how important and responsible are the duties of woman!

And where is the field in which woman discharges these momentous duties? It is not in the crowded thoroughfare—it is not in the fashionable circle—it is not in the thronged assembly—it is not in the arena of public life—but it is within the hallowed precincts of home! This is woman's province, this her field of action, this the scene of her highest usefulness. Who—oh! who—does not remember with delight the home of his childhood? Who does not often allow his thoughts to run back to it as a bright spot in a world of darkness? Who does not allow memory fondly to linger around the hearth-stone where passed the days



of innocence ? Who does not preserve in his soul one sacred recess, where he garners up as a priceless treasure the kind advice, the well-timed admonition, the wise precepts, which from time to time dropped upon his childish ears from the lips of loved parents ? Whatever may befall man in after years of life—however high he may ascend in riches, in rank, and honors—however low he may sink in poverty, ignominy, and disgrace—however far he may wander away from the place of his birth, though it be to the ends of earth—wherever and whatever he may be—we shall find in the secret depths of his soul, when we penetrate the outward covering of circumstance and character, and probe the inner man, fountains of emotions planted there by parental hands ; we shall discover feelings, tastes, principles, forming an *under current* of his nature, which were acquired at the home of his childhood. My venerable father !—my dearly beloved mother !—your heads are now silvered over by the frosts of more than three score years and ten, and many long, long years have fled away for ever, since I left your parental roof, flushed with the eager hopes of youth ! But when I can forget you—when I can forget the home which you provided for myself and my dear brothers and sisters, or the care and faithfulness with which you provided for us and watched over us, or the oft-repeated admonitions which you instilled into our minds—memory must be paralyzed and refuse to do its office, and gratitude must flee from my heart !

St. Paul says that young wives should be "keepers at home." This admonition should be particularly heeded by those to whom it is addressed. All other things being equal, the young wife who loves home, who prefers it to all other places, and who occupies the greater portion of her time in attention to domestic concerns, will succeed much better in house-keeping, and in making her husband and family happy, than she who is in the habit of absenting herself much from home. The former can see that every household duty is discharged in an efficient manner. But when a wife is fond of leaving home on the most trifling pretexts, making calls and visits to all the town, her domestic affairs must suffer—inasmuch as she must intrust to others who are less interested, those duties which should be discharged directly under her own supervision. Whoever depend upon hired domestics to do what they should attend to themselves, must labor under the disadvantage of having things but poorly done. There can be no possible objection that a wife should spend a suitable portion of her time in social intercourse with those with whom she associates. But she should choose a proper time for this, when it will not interfere with her domestic arrangements, or cause her to neglect any of those duties which it is important she should fulfil. When a wife is more fond of gossiping with her neighbors than of attending to her household affairs, her home will exhibit the fruit of her negligence—disorder, confu-

sion, wastefulness, will reign throughout the house. Alas for the poor man who has such a wife! To him married life presents anything but a pleasing aspect. It sounds strangely in his ears to hear others speak of the enjoyments of domestic life. His home has few attractions—his fireside few joys. When his wife is absent, his household interests suffer—when she is at home, perchance a scolding tongue drives him away. For I have noticed that women who are fond of gadding abroad, are great talkers—and great talkers are generally great scolders. To a man in these circumstances, we may well apply the couplet of Burns—

“ Sic a wife as Willie had,  
I wad na gie a button for her.”

In a preceding chapter, I have written to husbands on the enjoyments of the domestic circle. But these enjoyments depend very much upon the disposition of the wife to render her abode agreeable. It is entirely within her province and her power to make the home of her husband an earthly paradise, and the happiest spot on earth to him, or to make it the most unpleasant and gloomy. And in proportion as he views it in the one light or the other, will he be a home man, or one who loves all other places better than his home. Hence I have urged upon wives the immense importance of striving to make their abodes as agreeable as possible—as much, very much indeed, of the enjoyments of life, depend upon their disposition and their efforts in this respect. This subject is one

of so much importance that I will introduce some judicious and valuable observations from other writers. In Abbot's "Path of Peace," we find the following sensible remarks:—

"When, wearied and excited by the harassments of the day, your husband has returned to his home, he has not been met with a smile of welcome and a placid heart. The parlor is in a clutter, the children are neglected, his wife is fretful. Love, even the most pure and the most fervent, cannot long survive such encounters. The tavern-keeper will bid him welcome. He will have the little snug parlor, for the whist party, neat and in order, and his associates will be careful to avoid offence. They will greet him with the open hand and the smiling brow. Is it strange that a man who is not governed by Christian principle, should, under such circumstances, forget his wife and forsake his home? Is it strange that he should live with those who are careful to minister to his pleasures?"

Let us look at another picture which the same author presents us:—"He comes home at night, worn down with the toil of the day, and a cheerful room and a cheerful heart embrace him. His troubled spirit is soothed by the quiet influence which she throws around him. Perhaps he is naturally a passionate man, and comes home vexed and petulant. But the neat fireside, the pleasant table, the peaceful home, the soothing tones of his wife's voice, calm his perturbed spirit. He

feels that home is indeed a blessed retreat from the turmoil of business, and he will not leave it until duty compels him." To these remarks Alcott adds:—"I do not believe one woman in a hundred has any conception of the good which divine Providence, by appointing her to be a help-meet of man, puts it in her power to do. It is not in humanity to resist, wholly, the silent influences of voice, tone, look, step, gait—everything, in one word, which constitutes example—in those whom we love. Happiness begets happiness; and domestic happiness is peculiarly prolific. He must be a brute who does not heed, feel, yield to the force of its heavenly influence, and become thereby modified, improved, adorned, exalted."

James, in his *Family Monitor*, adverts feelingly to this subject:—"To ensure, as far as possible, the society of her husband at his own fireside, let the wife be a 'keeper at home,' and do all in her power to render that fireside as attractive as good temper, neatness, and cheerful affectionate conversation can make it; let her strive to make his own house the soft green on which his heart loves to repose, in the sunshine of domestic enjoyment. O woman! thou knowest the hour when the 'good man of the house' will return at mid-day, while the sun is bowing down the laborer with the fierceness of his beams, or at evening, when the burden and heat of the day are past—do not let him, at such a time, when he is weary with exertion, and faint with discouragement, find, upon

coming to his habitation, that the foot which should hasten to meet him is wandering at a distance—that the soft hand which should wipe away the sweat from his brow, is knocking at the door of other houses; nor let him find a wilderness where he should enter a garden—confusion where he should see order, or filth that disgusts, where he might hope to behold neatness that delights and attracts. If this be the case, who can wonder that, in the anguish of disappointment, and in the bitterness of neglect, sad and heart-broken husband, he turns from his own door for that comfort which he wished to enjoy at home, and that society which he hoped to enjoy in his wife, and puts up with the substitutes for both which he finds in the houses of other men, or in the company of other women.”

“How sweet to the soul of a man, (says Hierocle,) is the society of a beloved wife! When wearied and broken down by the labors of the day, her endearments sooth, her tender cares restore him. The solicitude and the anxieties, and the heaviest misfortunes of life, are hardly to be borne by him who has the weight of business and domestic cares at the same time to contend with. But how much lighter do they seem, when, after his necessary avocations are over, he returns to his house and finds there a partner of all his griefs and troubles, who takes, for his sake, her share of domestic labors upon her, and soothes the anguish of his anticipation. A wife is not, as she is falsely represented and es-

teemed by some, a burden and a sorrow to a man. No, she shares his burdens, and she alleviates his sorrows; for there is no difficulty so heavy or insupportable in life, but it may be surmounted by the mutual labors and affectionate concord of that holy partnership."

The influence which a cheerful and pleasant home exercises in urging man to toil and hardship, is most beautifully described in the following extract from the Rose of Sharon. "The hardy laborer, far from his lowly cot and humble family, toils on from day to day, and from week to week, that at the last he may return to his home, and make it glad with the scanty reward his labors have won. And when the great sweat-drops, wrung from his brow, plash on the ground, and his giant limbs tire with long-continued exertions—when his zeal grows cold, and his heart becomes heavy with weariness—what is it that then re-nerves his arm, warms again his heart, and animates him with redoubled freshness and industry for his task? Thoughts of his loved ones—visions of his dear, dear home! In fancy, the lonely hut rises before him, calling for repairs without, and replenishing within, that it may resound with the shouts of infantile gladness, and the songs of comfortable and contented industry. He sees his faithful companion providing comforts for his return, his children looking out on the far-spreading plain, or to the distant hill-top, to catch the first glimpse of their weary father, that they may hasten to

welcome his return, and rejoice with noisy glee over the fruits of his hard-handed toil. And as these visions flit across his mind, they so fill it with joy, that weariness flees before them, and the wearied arm feels a strength unknown before." But if the home of the laborer presents not this pleasant aspect to his vision—if his wife, instead of "providing comforts for his return," is wholly negligent and indifferent to his weariness and his wants—if she meets him with a scowling countenance and a scolding tongue, instead of a cheerful smile and a pleasant greeting—will he put forth these hardy exertions in behalf of his family? Alas, no! The spirit that nerved his arm and strengthened his sinews would soon be broken; and if he labored at all, more than likely he would soon begin to squander the greater part of the fruit of his toil, in procuring that destructive "spirit" which would speedily transform him into a demon, and make his approach at his home a source of alarm and terror to those who should hail it with pleasure!

• There is, perhaps, no season of the year when it is more highly important that the wife should strive to have her home present its most pleasant aspect, than during the long winter evenings, when men in a great variety of occupations have much leisure time at their disposal. These hours are dangerous to the habits of those husbands whose homes are distasteful to them. Few young wives need complain of their husbands' absence



on these seasons so favorable to social and domestic enjoyment, when they take proper measures to make their abodes pleasant and attractive. Several hours can be passed each evening most delightfully, if the wife but takes the lead in so arranging everything that a feeling of comfort and enjoyment pervades all hearts. Cowper beautifully alludes to scenes of this nature, in his apostrophe to Winter.

"Thou holdst the sun  
A prisoner in the yet undawning east,  
Shortening his journey between morn and noon,  
And hurrying him, impatient of his stay,  
Down to the rosy west ; but kindly still  
Compensating his loss with added hours  
Of social converse and instructive ease,  
And gathering, at short notice, in one group,  
The family dispersed, and fixing thought,  
Not less dispersed by daylight and its cares.  
I crown thee king of intimate delights,  
Fireside enjoyments, homeborn happiness,  
And all the comforts that the lowly roof  
Of undisturbed retirement, and the hours  
Of long, uninterrupted evening, know."

But I must repeat, that to have these evenings pass away so pleasantly that the family group will prefer home to all other places, very much depends upon the wife. It lies within her province to see that all the attractions of home are brought out to win her husband and family to her fireside. And so mild, so cheerful, so attentive and agreeable should her deportment be, so gentle and so captivating should be her influence over her husband, that in the fulness of her domestic enjoyments, he can repeat the poet's language :

" Every home-felt bliss is mine—  
 Every matron grace is thine ;  
 Chaste deportment, artless mien,  
 Converse sweet, and heart serene.  
 Sinks my soul with gloomy pain ?  
 See, she smiles ! tis joy again.  
 Swells a passion in my breast ?  
 Hark, she speaks ! and all is rest."

When the short wintry day has run its course, and the husband, who may, perchance, have been exposed to its chilling blasts, is expected to return, the wife, instead of being absent at a neighbor's talking over the scandal of the day, or intrusting her duties to a domestic, should herself see that all things are made ready to give him a warm and cheerful reception. And as she busies herself in these preparations, she will perhaps repeat the sweet words of Akenside—

" How thick the shades of evening close !  
 How pale the sky with weight of snows !  
 Hasten, light the tapers, urge the fire,  
 And bid the joyless day retire."

Tell me not that a reception of this nature will not produce a most salutary influence upon the husband's heart !—tell me not that it will not attach him, by indissoluble ties, to his home and its inmates ! These, O woman ! these are the golden opportunities to make your home a paradise !—these the seasons to cause your husband to be all you can wish him, by becoming yourself, and making your home to become, all that he can desire ! A cheerful and pleasant home will make a contented and happy family.

How readily does the mind bring fresh to recollection scenes of this nature, participated in during former years! It seems but as yesterday since, in childhood, I formed one of a happy family circle, now, alas! scattered wide and far. Oh, those pleasant winter evenings, which memory now faithfully and brightly paints before my vision! The fire, piled high with well-seasoned fuel, sends out a mellow light and a grateful heat throughout the apartment. Around in social circle sit the united family—father, mother, brothers, sisters, and may be a neighbor, or one or two young associates.—Away, sorrow—care, begone! Ye are not there known. Cheerfulness smiles upon every countenance, and pleasure beams from every eye. How swiftly pass the happy hours, in social conversation, in perusing some interesting work, or in chanting those old and sacred melodies, the sound whereof will even now bring the unbidden tear to my eyes! The narration, the anecdote, intermixed with well-timed admonition and precaution from parental experience, affording all that pleasing variety so grateful and captivating to the tender mind—fills up the hours till the time of rest. Oh, happy evenings! gone to return no more!—or to return only when myself, and she who is the sharer of my joys and sorrows, bear the part of Mentors, under similar circumstances.

In scenes of this description, woman displays her brightest excellences—and upon her taste and skill, her faithfulness and love, they chiefly depend

her most attractive features. Would that  
she could realize how entirely it is in her power  
to make the saying true, "that the fairest known  
of the bliss beyond the grave, is the little  
of bliss which woman forms around the do-  
mestic fireside."

## CHAPTER VII.

### EXPENDITURES.

"Now basket up the family of plagues,  
That wastes our vitals ; peculation, sale  
Of honor, perjury, corruption, frauds  
By forgery, by subterfuge of law,  
By tricks and lies as numerous and as keen  
As the necessities their authors feel ;  
Then cast them closely bundled, every brat  
At the right door, *Profusion* is the sire."

It can hardly be said that in the above lines, Cowper has described the effects of *profusion* in language too strong or significant. A profuse squandering of money, is undoubtedly the parent of an immense majority of the crimes which fill our prisons with tenants. When money is lavishly spent in every foolish extravagance, the demand is very likely soon to become greater than the supply ; and hence, to obtain that supply, there is danger of adopting fraudulent and dishonest measures which may lead to degradation and ruin. This has been the career of tens of thousands. To guard against such a course, is but the dictate of wisdom and plain common sense ; and there is no precaution more effectual than economy and pru-

dence in all expenditures. When these principles are observed, there is no profusion, no extravagance, no squandering.

There can be no doubt that the pecuniary prosperity of every family depends very much upon the course pursued by the wife. By her wastefulness and extravagance, she may bring her husband to poverty and keep him there—or by her prudence and economy, she can greatly aid him in acquiring competency and wealth. In no transactions can economy be more profitably exercised than in the expenditures of a family, and in nothing is it more necessary. There are numberless little expenses requisite in every family; and if proper precaution is not exercised, many trifling outgoes will be constantly recurring, which are not necessary. These small items, when taken in the aggregate, form an important portion of the expenses of the household. They amount to a sum in many families, which, could it be fully ascertained, would surprise husbands and wives who flatter themselves they are quite economical.

Dr. Franklin's favorite maxim was, "Take care of the pence, and the pounds will take care of themselves." This care is peculiarly necessary in a family. Take care of the small expenses as well as the great. When an outlay of any magnitude is made, some attention is usually paid to prudence and economy in regard to the necessity which calls for it, and the disposition which is made of it. But in spending trifling sums, these

considerations are often overlooked ; because, as the amount is small, it is deemed of very little moment whether it is necessary or not. But although each separate trifle is of small consequence, when viewed alone, yet, as already remarked, the sum total of constantly occurring trifles will amount, in the course of the year, to no inconsiderable item in family expenditures.

It is peculiarly the province of the wife to attend to these things—to regulate the expenses of the household, and see that nothing is squandered or wasted. This she can do much better than the husband, because she is, or should be, much better qualified for it. From her location as head of the household—from her knowledge of domestic affairs—she is more capable of judging whether expenses are necessary or unnecessary, than any other person. Hence she should not fail to put this knowledge into practice, and to be extremely cautious to conduct her household arrangements in a manner that shall prevent all prodigality, all wastefulness, all squandering. It is immaterial what the circumstances of the family are, in this respect.—Wealth furnishes no apology for wastefulness. Whatever is wasted, is lost, and no housewife can be held guiltless who so profusely squanders the gifts of Providence, that they fail to impart all their benefits.

The endeavor to be economical and prudent, should extend to all expenses of every description. A very striking inconsistency in this respect, is

sometimes exhibited. Dr. Johnson speaks of a lady who, while squandering her husband's fortune by the excessive splendor in which she would indulge, refused to have a two shilling mango cut at her table, because it was not *economical*! And this is the manner in which many people proceed. In regard to houses, furniture, dress, and all that pertains to outward appearance, they will squander their means in the most wasteful profusion. But to atone for this prodigality, and to satisfy any qualms of conscience which may arise, they will descend to miserly penuriousness and absolute meanness, in regard to small and trifling expenses. And such people will flatter themselves that they are all the time exceedingly economical—mistaking meanness and parsimony for prudence and economy. I have seen some people of this description. They will beat down the wages of servants and poor laboring persons to the lowest possible degree, even to the splitting of cents and farthings—exerting all their ingenuity and cunning to obtain the greatest amount of labor for the smallest remuneration that poverty can induce its victims to accept of! And this they call *economy*! While, at the same time, they would squander more in one day for a needless dress, or a useless article of furniture, than they would save in months by their miserable parsimony. Such a course as this cannot be called economical—it imbodyes the very spirit of littleness. True economy is not opposed to liberality, or generosity, or charity. Whoever



close their ears to the calls of benevolence, under the plea of economy, dishonor that word, and convert it to the base purpose of concealing a selfish heart and a miserly spirit.

I pray all young wives to avoid the mistaken notions of economy to which I have adverted—I pray them not to believe that in *pinching* with one hand, and *squandering* with the other, they are prudent and economical. They should look upon this practice in its true light, as uniting in one person two extremes—*parsimony* and *prodigality*—either of them dishonorable when existing separately—but when united in the same person, presenting a monstrous compound of dishonor, utterly disgraceful to human nature! Economy should extend to *all things*—not only to small expenses, but large ones—not only to the comforts of life, but more especially and directly to the superfluities. In regard to personal, bodily wants, whatever is not necessary for a comfortable subsistence, and for decency in appearance, is superfluous, and should not be indulged in. And those who avoid those superfluities, have all the more means to answer the calls of charity, and to cultivate and beautify the mind, that inward person, whose adorning is of much more consequence than that of the outward.

The disposition in regard to economy should not ebb and flow like the tides of the ocean—prudent and saving to-day, and profuse and wasteful to-morrow. Instead of this, economy should be es-

tablished as a fixed and general principle, to be applied at all times and to all things. The wife should *study* economy. She should strive to understand its principles, its requirements, and its claims on herself and her family.

In her *dress*, the wife should be careful not to overstep the bounds of economy. She should be *neatly* but not *gaudily* dressed. This is a point which requires some attention. It may be somewhat excusable in a young lady, whose mind is vain and weak, to imagine that dress is the most important consideration in life, and to exhibit a great display of finery in her apparel. But a disposition of this character is not at all excusable in a married woman. Let her condition be what it may, she has, or should have, something of more importance, of more value, of more usefulness, to occupy her attention, than dress. When she became a married woman, she left the circle of the thoughtless and giddy, and entered the class of the matrons of the land—a class whose manifest duty it is, to set a proper example of prudence, moderation, and economy, to all their sex. Such an example every wife should strive to exhibit. Few things are more reprehensible and ridiculous, than for a married lady to look with manifest dislike upon her domestic duties, while she runs a reckless strife in the follies of fashion, with every flaunting belle in her vicinity! How much is it to the credit of a woman's intellect, how much does it speak the strength of her mind, the purity of her

tastes, and of her disposition to be useful, to watch with eagerness for the most minute change which the ingenuity of the dress-maker invents, instead of watching the progress of her household concerns? on tip-toe to be first to display a new-shaped contortion in her bonnet, or a new-fangled cut in her garments, or to exhibit a dress of some strange, unheard of material, to which a silly, meaningless name has been appended to entrap the fashion-crazy, instead of being eager to be first in usefulness to her husband and her family? And yet this is the highway of fashion! It should rather be called, as it really is, the highway of folly and ruin! And every wife possessing one grain of common sense and one spark of sensibility, should avoid it as "the broad way which leads to death." Fashion is the enemy, and often the destroyer, of domestic peace and harmony. It is an enormous evil in our country—it

" ——— has littered all the land,  
 And bred, within the memory of no few,  
 A priesthood, such as Baal's was of old,  
 A people, such as never was till now.  
 It is a hungry vice:—it eats up all  
 That gives society its beauty, strength,  
 Convenience, and security and use:  
 \* \* \* \* \* unties the knot  
 Of union, and converts the sacred band,  
 That holds mankind together, to a scourge."

Many a woman appeals to the law of Fashion for a justification of her folly and extravagance, as though its dictates were binding upon all, and

should be considered as irreversible as the decrees of the Medes and Persians. But all truly intelligent and independent people will spurn its yoke, and allow none of its dictates to coerce them into any habits in opposition to good taste, propriety, prudence, economy, or generosity. I must repeat a remark which I may have before made—and would that I could so urge it upon the attention of my readers that they would realize its truth—that people never establish a worthy character, and never benefit themselves in the least possible degree in any respect, by foppish and gaudy apparel. While it gains not the respect or confidence of the wise and worthy, it invariably excites the envy and bitterness of the weak minded and vain.

In addition to these considerations, the expense of following the extravagances of fashion is by no means an inconsiderable item to be taken into the account by the wife. If the property of her husband is small, she squanders for useless ornament means which might be profitably employed in some other manner, or which might at some future day save him from a harassing and dangerous pressure in his business, or perhaps from bankruptcy itself. If her husband is wealthy, she throws away in needless finery sums of money which, if bestowed upon proper objects of charity, would give relief and comfort to many a poor widow and her hungry and naked orphans. View this subject of extravagance in dress in whatever light we may, it is a sin in the sight of God and man, and no in-

dividual can be held innocent who indulges in it. Hence it is all important that wives especially should strive to avoid this evil. They should study prudence and moderation. While arraying themselves in plain and neat apparel, they should never indulge in anything which has even the appearance of extravagance or wastefulness—following fashion no farther than fashion comports with economy, modesty, and health.

In shopping and making her purchases generally, a wife should never lose sight of economy. There is one rule which should always be strictly adhered to—that is, never to purchase anything which you do not really want. People are often led into needless expenses for want of proper firmness and reflection. On entering a store where a variety of goods is exhibited, they see many things they would be pleased to possess were they able, but which they do not actually need. The shopkeeper displays them in the most captivating manner, and dilates upon their value, and the cheap rate at which he will dispose of them, until at length they give way to the temptation and expend their money for that which is not actually necessary. The prudent wife must guard against these allurements. Whenever anything is presented, which incites a desire to possess it, ask yourself the question—is it needed for myself or my family?—can I procure it at a reasonable price? If these inquiries cannot be answered conscientiously in the affirmative, refrain steadfastly from the pur-

chase, however desirable it may appear, or however pressing it may be urged upon you.

There is an unfortunate practice which many people (male as well as female) fall into, which I must notice—that is, the custom of buying anything, whether wanted or not, simply because it is cheap. In regard to this practice, I cannot do better than to introduce the following description of a “bargain buyer.” I find it without name or date, but should judge from the style, that it is from the “Spectator,” and is probably the production of Addison or Steele.

“I am the unfortunate husband of a buyer of bargains. My wife has somewhere heard that a good housewife never has anything to purchase when it is wanted. This maxim is often in her mouth, and always in her head. She is not one of those philosophical talkers, that speculate without practice, and learn sentences of wisdom only to repeat them; she is always making additions to her stores; she never looks into a broker’s shop but she spies something that may be wanted some time; and it is impossible to make her pass the door of a house where she hears goods selling by auction. Whatever she thinks cheap, she holds it the duty of an economist to buy; and in consequence of this maxim, we are encumbered on every side with useless lumber. The servants can scarcely creep to their beds through chests and boxes that surround them. The carpenter is employed once a week in building closets, fixing cupboards,

and fastening shelves. I had often observed that advertisements set her on fire; and therefore, pretending to emulate her laudable frugality, I forbade the newspaper to be taken any longer; but my precaution is vain. I know not by what fatality, or by what confederacy every catalogue of "genuine furniture" comes to her hand, every advertisement in a newspaper newly opened is in her pocket-book, and she knows before any of her neighbors when the stock of any man leaving off trade is to be sold cheap for ready money. Such intelligence is, to my dear one, the siren's song. No engagement, no duty, no interest, can withhold her from a sale, from which she always returns congratulating herself upon her dexterity at a bargain. As she cannot bear to have anything incomplete, one purchase necessitates another; she has twenty feather-beds more than she can use, and a late sale has supplied her with a proportionate number of blankets, a large roll of linen for sheets, and five quilts for every bed, which she bought because the seller told her that if she would clear his hands he would let her have a bargain. Thus by hourly encroachments, my habitation is made narrower and narrower; the dining-room is so crowded by tables, that dinner can scarcely be served; the parlor is decorated with so many piles of china, that I dare not step within the door; at every turn of the stairs I have a clock, and half the windows of the upper floor are darkened, that shelves may be set before them. She knows the loss of buying

in small quantities, and we have, therefore, whole hogs, and quarters of oxen. Part of our meat is tainted before it is eaten, and part is thrown away because it is spoiled ; but she persists in her system, and will never buy anything by single penny-worths."

Although this description of a "bargain buyer" may be somewhat overdrawn, yet are there not many wives possessed with a mania quite similar to that of the good woman above described ? An article may be very cheap, but unless it is actually needed, and can be put to some useful service, to purchase it would be but throwing money away. It is true, there is such a thing as a prudent forecast to be exercised ; and it is very proper to purchase things that are not now, but soon will be wanted, if it can be done to greater advantage. But unless great precaution is exercised, there is danger that people will fancy they may want that which they will never stand in need of. There is a wide difference between purchasing what it is possible we *may* want at some future indefinite time, like the lady mentioned above, and buying what we clearly see we *shall* want within a certain period.

In all her expenditure, the wife should have expressly in view her husband's income. If possible, she should never allow the outgoes to exceed the income ; for this would soon bring poverty and want. In all cases where it is practicable, bring



the expenses more or less within the income. This will in due time secure competency, if not wealth. The maxim of Dr. Franklin can and should be applied to the whole expenses of the family—"Spend less every day than you earn." In the great majority of cases it depends much more upon the wife than the husband, to determine whether the expenditures of the household shall be economical or prodigal. If she is negligent and indifferent, a thousand things will run to waste—if she is prudent and saving, the fruit of these virtues will not only be manifest in her own discreet management, but also in the proceedings of her husband and her whole family; for in this, as in most other respects, the example of the wife exerts a powerful influence upon the entire household. In conclusion, allow me to urge every housewife to adopt "Economy" as her motto—economy in all that pertains to herself and her family—that true economy which is as equally removed from wasteful extravagance on the one hand, as it is from pinching parsimony on the other.

## CHAPTER VIII.

### INFLUENCE OF FEMALE CHARACTER.

"Holy, thrice holy, is the part  
Through life to thee that's given;  
Well might the poet say thou art  
The link 'twixt earth and heaven.

"Such art thou, Woman, *when thy mind*  
Equals thy glowing form—  
When not thy deadliest foe can find  
One trace of passion's storm."

The influence of woman upon society is of incalculable extent. It is seen and felt, and should be acknowledged by all. In refined communities, where the religion of the Gospel has shed its divine light, and diffused its elevating hopes, and where education has developed the mind and polished the manners, woman has attained her highest rank, and exercises an influence the most deep and extensive. But even among the uncivilized and barbarous nations of the earth, we shall not find the female entirely divested of influence. It is no trivial spur to the ambition and the courageous daring of the western Indian, to be able, on returning with the war-party, to chant the song of victory, and recount his deeds of valor in the hear-

ing of the females of his tribe, and display before them the spoils of conquest. The Creator has so framed our constitution, that it is an inherent desire in man, to cause his deportment to be of a character calculated to please "the better half" of our race. A large proportion of his actions are performed in express reference to this end. Remove this honorable disposition—take away from man's heart all desire to gain the approbation and good-will of the wife, the betrothed, the mother, the sister or daughter, and one half, at least, of the laudable ambition and enterprise of the world would be lost.

The influence which wives universally possess and exercise over their husbands, is well known. Whatever may be the disposition or habits of a woman—whatever may be her personal appearance, her talents, or acquirements—she will invariably exercise a very sensible influence upon the character of her husband. No man has long been in the marriage state, who has not had his disposition, his habits, and his tastes, very materially modified, either for the better or worse, by the conduct of his wife. The intimacy between the husband and the wife is so close and uninterrupted, that they insensibly imbibe each other's traits of character, to some extent, and give a coloring to each other's disposition.

Who does not know and realize the immense influence which is exercised by the mother over her offspring? The first word the child attempts

to lisp, is caught from the oft-repeated utterance of the mother—and from the same watchful parent the first subjects for thought and reflection are presented to its tender mind. “To her is mainly committed the task of pouring into the opening mind of infancy its first impressions of duty, and of stamping on its susceptible heart the first image of its God. Who will not confess the influence of a mother in forming the heart of a child? What man is there, who cannot trace the origin of many of the best maxims of his life to the lips of her who gave him birth? How wide, how lasting, how sacred is that part of woman’s influence! Who that thinks of it, who that ascribes any moral effect to education, who that believes that any good may be produced or any evil prevented by it, can need any arguments to prove the importance of the character and capacity of her who gives its earliest bias to the infant mind?”

As is the mother, so, to a great extent, will be the children who are under her direction. If she is slovenly in her own appearance, or negligent of the appearance of her offspring—if she is ill-natured and fractious—if she is a tattler and a busy-body—if she is heedless of truth, and of moral principles in general—her children will exhibit similar traits of character, and thus be led, very probably, into crime and ignominy. But when the mother’s habits and principles are all the reverse of this, the children as naturally imbibe them and imitate them, and walk under their light and in-

fluence, as the infant draws nourishment from the maternal bosom. In confirmation of these remarks, the reader has but to notice any or all the families in his immediate vicinity, to find abundant proof of their correctness.

The influence exercised by woman in the polite and social circles cannot be fully estimated. Here its sway is almost supreme, and is realized by every individual who mingles therein. Ladies have the power of determining what shall be the character of the gentlemen with whom they consent to associate. This determining power is so clearly within their province, that none can with the least propriety question it. No man making the least pretensions to good manners, will thrust himself into the company of ladies where his presence is disagreeable; and if there is one who persists in so doing, the public voice will speedily place the brand of *incivility* upon him. There is no power in civilized communities to compel ladies to mingle in society which is distasteful to them; and hence their company can be as select as they desire, and of such character as most pleases their own taste. They can demand such requisitions and qualifications, as passports to their favor, as they deem proper.

The objection, that if ladies are very particular respecting the character and habits of the gentlemen with whom they associate, the latter would keep quite aloof from them, and the enjoyments of social society be broken up, is entirely groundless.

So strongly has the Creator implanted in man's heart a desire to mingle in the company of the "gentler sex," and to obtain their smiles and their affection, that he will comply with any requisition in his power. In the days of chivalry, the knight-errant, at the bidding of his "lady-love," would perform feats of the most daring intrepidity to gain her approbation. And could he but obtain the most trifling token of her affection, he would attach it to his banner, and under its inspiration would rush to the battle, and face death on many a blood-stained field, that she in her distant home might hear his name shouted in the throng, and his deeds chanted in the wandering Troubadour's song.

Although these romantic manifestations of the desire to become acceptable to woman are not now exhibited, yet the disposition which gave them birth still exists, strong and vigorous in man's bosom. He is as ready and willing now to gain her approval in whatever manner she may dictate, as at any other period of the world. If respectable and virtuous ladies are indifferent in regard to the character of the gentlemen who desire to mingle in their society—if they will associate as freely with the man of dishonesty, of intemperance and dissipation, with the unprincipled debauchee, and the hardened seducer of their own sex, as with the man of stern integrity, morality, and virtue—the whole influence of such a course will be to give vice and profligacy a respectable appearance, and enable them to strike their roots deeper into

the vitals of society, and spread their deadly poison abroad far and wide! Profligacy can well carry its head erect with unblushing assurance, when smiled upon by the virtuous, or when they can, under any circumstances, be led to afford it the least countenance. Let it not be said that ladies can associate with individuals of the other sex, without approbating their known vices. I dissent entirely from this position. When women *voluntarily* and habitually mingle in company with a man who is well known to be addicted to unprincipled and debauched habits, they in a very important sense, and to a high degree, approve and countenance his vices. And they should so be held responsible by community. The very fact of their freely and willingly associating with him, is strong evidence that they view his aberrations with lenity, if not with favor, and hence a portion of his guilt must be reflected upon them. If woman is desirous of discountenancing vice and approbating virtue—if she is anxious that purity, honesty, sobriety, and all kindred excellences, should gain a decided ascendancy over opposite principles, and enlarge their power and influence in the world—she has vastly more ability to aid in forwarding such a work than belongs to the male sex. If in each community, every respectable woman would firmly resolve never to associate with, or countenance, a man of known vicious habits, and would carry this resolution into faithful execution, a blow

would be struck at the citadel of iniquity, that would cause it to totter to its foundations.

Thatcher, in his remarks to woman, writes as follows:—"It rests with woman, in a pre-eminent degree, to give tone and elevation to the moral character of the age, by deciding the degrees of virtue that shall be necessary to afford a passport to her society. The extent of this influence has, perhaps, never been fully tried; and if the character of our sex is not better, it is to be confessed that it is, in no trifling degree, to be ascribed to the fault of yours. If all the favor of woman was given only to the good; if it were known that the charms and attractions of beauty, and wisdom, and wit, were reserved only for the pure; if, in one word, something of a similar rigor were exerted to exclude the profligate and abandoned of our sex from your society, as is shown to those who have fallen from virtue in your own—how much would be done to re-enforce the motives to moral purity among us, and impress on the minds of all a reverence for the sanctity and obligations of virtue."

It cannot be too often nor too strongly impressed upon the minds of the female portion of community, that the moral condition of mankind is placed in their keeping. It is to our mothers, wives, daughters, and sisters, that we must look for the purification of our moral atmosphere from those noxious exhalations which are so destructive to virtue and happiness. Their influence is felt in every department of society, in every rank and



station in life. The remark of Cato respecting the influence of Roman women is as true in our land as in the ancient Republic. "The Romans," said he, "govern the world; but it is the women that govern the Romans." In relation to moral sentiments and habits, women now hold, as they ever have held, the controlling influence in every community. And if they are true to themselves and their sex—if they are true to that genuine purity and modesty with which they have been highly endowed by their Maker—they will exert this influence in a manner calculated to benefit themselves and the world at large. They should consider themselves the conservative party in morals, and realize that to their keeping, in a great degree, God has intrusted the general purity, taste, and manners of society. In every place, a stranger can form a very correct general estimate of the character of the women, by the customs and habits prevailing among the inhabitants generally. And the same principle will apply to a nation. In a country where the females, as a general rule, are ignorant and debased, it is impossible for virtue and purity to prevail—and in a land where the women are intelligent and virtuous, it is precisely as impossible for the people to be corrupt and dissolute! "Give me a host of educated, pious mothers and sisters," says a late writer,\* "and I will do more to revolutionize a country in moral and religious taste, in manners, and in social virtues and intel-

\* Thomas S. Grimké.

lectual cultivation, than I can possibly do in double or treble the time, with a similar host of educated men. I cannot but think that the miserable condition of the great body of the people in all ancient communities, is to be ascribed in a very great degree to the degradation of women." "If this world," says Mr. Flint, in his *Western Review*, "is ever to become a better and a happier world, woman, properly educated and truly benevolent, sensible of her influence, and wise enough to exert it aright, must be the original mover in the great work."

Such being the immense influence of woman, and such the important consequences depending upon the exercise of that influence, how necessary that every female should have clear and lucid views on this subject. To enable woman to exert her influence in a salutary manner, there are certain qualifications requisite, at which I will briefly glance.

There is no better aid than the religion of Jesus, to enable females to exercise a healthful and salutary influence upon those with whom they mingle. That religion is peculiarly adapted to woman's nature and disposition. When its warm and cheering light is permitted to beam in unclouded brightness upon her soul, it brings into life and activity all the better qualities with which she has been endowed. It purifies her heart, refines her susceptibilities, and in all things prepares her for exerting a moral power of the most healthful cha-

racter. Wherever woman has come under the sway of Gospel truth, it has raised her immeasurably in her capabilities, as well as in her station. And in whatever community the ladies are the most directly under the influence of the principles of the Gospel, there they are the most respected and exalted, and there the morals of the people are in a state the most pure and unalloyed. The reader's own knowledge of the condition of mankind in various parts of the world, will satisfy himself of the truth of this remark. A woman destitute of religious principle has but little security for her virtue and uprightness—the guards by which they are preserved are few and weak in comparison to what they should be, and she is in great danger of exercising an influence of a most deleterious nature. Let every wife, then, every mother and daughter, who is desirous of “acting well her part” in the great drama of life, seek and embrace the simple, yet sublime and perfect principles of the Gospel of Jesus Christ. Let those principles form the foundation of all her motives and all her exertions, and then she cannot fail of exerting a power and an influence, exceedingly valuable in all its operations.

A proper cultivation of the mind is highly necessary to enable woman to exert properly and efficiently the influence others command. A well-cultivated intellect and a pure moral character are the only medium through which she can rationally hope to exercise any influence that will

benefit society. This important consideration is too often lost sight of, under the mistaken supposition that the only influence which woman possesses, consists in the attractions of a beautiful exterior appearance. This is a great and serious error, and has tended to deprive thousands of females of that power of doing good which they actually possess. It diverts the attention from the ornaments of the mind to the ornaments of the person, and these afford but very inefficient means indeed, to exercise any influence that would be of worth to the world. A man who can be attracted and influenced solely by a lady's dress, or the beauty of her countenance, possesses an intellect so weak and puerile, that it could be of very little benefit to mankind, even though it could be won, by these vain and frivolous appearances, into paths of usefulness. Woman should understand that the only true and permanent attraction which she possesses, that will enable her to exert a salutary influence upon the other sex, is to be found in her mind, her heart, her disposition. All other attractions are empty, worthless, and fleeting. It is the mind that constitutes the being—it is the mind that gives beauty or deformity—it is the mind, when cultivated and enlightened, that enables its possessor to wield influence and power; or when uncultivated and barren, makes its owner a mere cipher among fellow-creatures. The poet Spenser conveys a similar sentiment in the following stanza :

"It is the mind that maketh good or ill,  
That makes a wretch, or happy, rich or poor ;  
For some that have abundance at their will,  
Have not enough, but want in greatest store—  
Another that hath little, is both rich and wise."

The correctness of these suggestions must be clearly obvious to every reflecting woman. Hence there is an evident necessity calling upon all females who would pass through life in usefulness, to take advantage of every opportunity to cultivate their intellect, and store their minds with useful knowledge. It is to be apprehended that too many ladies, on entering the marriage state, suppose their days of study have passed, and that henceforward their minds are to be occupied and absorbed by other duties and occupations. But this is an improper view of the subject. That marriage closes their school days, is very probable ; but it should not hence be supposed that all opportunities for study and improvement cease, when that important ceremony is performed. The saying that "we are never too old to learn," is just and true. And with it should always be connected another maxim equally important, that we should ever consider ourselves learners, and seekers after knowledge, whatever may be our age or condition. From the cradle to the grave we can ever be acquiring useful information. Many married ladies, I am aware, are ready to put in the plea of the want of time and opportunity to cultivate their minds, on account of the multiplicity of their cares. I willingly acknowledge this plea has some plausibili-

ty, and much more in some cases than in others—but it should not be allowed to cover more ground than legitimately belongs to it—it cannot be received as an excuse for neglecting all attempts at improvement. While wives have many things to occupy their attention, I am satisfied that few or none are so circumstanced that they cannot devote a portion of their time daily to mental improvement. All who are anxious to cultivate their understandings, will so arrange their affairs, without neglect or injury to any of them, as to secure frequent opportunities for reading and study. “Other things being equal,” says the author of a late work,\* “a woman of the highest mental endowments will always be the best housekeeper; for domestic economy is a science that brings into action the qualities of the mind, as well as the graces of the heart.”

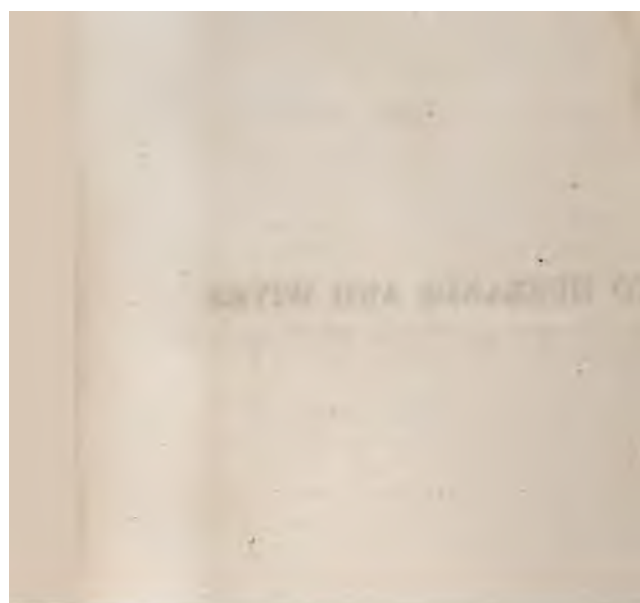
It is not within my province to point out the course of study to be pursued by a wife who is desirous of cultivating her mind. In this she must follow the dictates of her own judgment, and give heed to the advice of her husband, who, if worthy of being her companion, will assist her in a work so truly commendable. I cannot refrain, however, from urging upon her the importance of establishing a well-regulated habit of reading, at such hours as her circumstances will best allow. And let the works which engage her attention not be love-nick novels, or senseless romances, or empty and

\* “Live and let Live.”

vapid poetry, but publications devoted to the subjects of health, science, morals, religion, and such topics as are in the highest degree calculated to impart useful and practical instruction.

**TO HUSBANDS AND WIVES.**





# TO HUSBANDS AND WIVES.

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## CHAPTER I.

### UNHAPPINESS IN THE MARRIAGE STATE.

"Why should our joys transform to pain ?  
Why gentle Hymen's silken chain  
A bond of iron prove ?  
'Tis strange, my friends, the charm that binds  
Millions of hands, should leave their minds  
At such a loose from love."

THE unhappiness which is sometimes manifested by the married, affords a frequent and fruitful theme of remark to those who have eschewed matrimony as a dreaded evil. Every separation between husband and wife, every family quarrel, every instance where those in the marriage state are not perfectly happy, is seized upon both by bachelors and maidens, as a justification of their leading a single life. But before allowing all they would claim from these unfortunate events, it would be well to look into the subject sufficiently far at least, to ascertain whether the evils complained of should be attributed to matrimony, as its legitimate fruits, or whether they are not more properly to be charged to those imperfections of human nature, which pertain to all, whether mar-

ried or single. If a correct comparison could be instituted, I am satisfied it would be found that, as a general rule, husbands and wives do not *fall out* with each other as often, nor have as many disputes, controversies, and bickerings, in any given space of time, as would two bachelors, or two spinsters, who live in each other's society for the same period.

It cannot but be acknowledged that, taken as a general rule, married life is most in accordance with the dictates of nature and reason, and altogether more productive of prosperity, enjoyment, and peace, than a single state can possibly be. But still there is no pretension made that matrimony is a panacea which saves from all evil and misfortune, or that it blesses its votaries with uninterrupted bliss. While marriage is highly calculated to develop the better traits of man's nature, and to confer many high enjoyments, it has unquestionably sometimes been fruitful of unhappiness, and engendered long years of pain and wretchedness. But such cases cannot be referred to as presenting the legitimate influences of matrimony. The unhappiness experienced in such instances can be clearly traced to some course of conduct, in one or both of the parties, which was pursued with headstrong wilfulness. To designate some of the causes of this unhappiness, and warn the reader against them, is my object in the present chapter. And it is my hope, that by thus pointing out the rocks and shoals on which others

have been shipwrecked, and may be rendered those who are already sailing on the voyage of matrimony, as well as those who anticipate soon to embark.

It is truly surprising that two persons who have become united by the strongest ties that can bind mortals together—who must live in each other's society through life, and participate in the same destiny—should ever deliberately conduct in such manner as to destroy that mutual happiness which is clearly within their reach. Under all circumstances, peace and friendship are to be preferred to contention and hatred. Even in the dark cell of the dungeon, two prisoners, sentenced to spend their lives within its damp walls, would pass the weary days with much greater satisfaction to themselves, by living in peace, than in disputes and contentions. Their mutual desire for comfort would naturally induce them to adopt a course of forbearance and quietness.

The same rule holds good in all cases where human beings are united, under any circumstances whatever. And especially does it hold good in married life, where the connexion is so intimate and enduring, that the happiness or wretchedness of one must involve the peace of the other. Yet how many are joined together in wedlock, who conduct upon a principle directly the reverse of this—who seem to imagine that their interests and enjoyments are distinct from their companions', and that it is of no consequence to look

farther in their plans, than to gratify selfish views and selfish feelings, with but very little regard to the individual to whom they are bound by a chain they cannot sever ! Poor mortality is sufficiently exposed to evils naturally incident to man's constitution and wants, without needlessly rushing into others which might be avoided. It is undoubtedly true, that, aside from the natural evils to which all are exposed, nine tenths of the troubles, and difficulties, and miseries of married life can be traced directly to a lack of prudence, foresight, precaution, and wisdom, or some heedless impropriety in the conduct of one or both parties in the matrimonial covenant. Hence I hope to be accompanied by the reader as I attempt a more minute analysis of some of the causes of unhappiness in married life.

To commence at the root of these evils, I would express my conviction, that much of the unhappiness of matrimony can be traced to the want of proper precaution and discernment in selecting a wife or a husband. Personal appearance is too often the only qualification which has any influence in choosing a companion. A young man meets in society a lady of prepossessing appearance. Her fair complexion, regular features, and symmetrical form make a deep impression upon him. He soon becomes very assiduous in his attentions—calls frequently upon her at her residence, and becomes more and more enraptured with the beauty of her person, and the pleasing vivacity

of her manners. The young lady is flattered by his devotion—and being pleased with his person and manners, very naturally strives to exhibit her most attractive qualities, and to be as engaging as possible. Thus a courtship commences, and is carried on to the consummation of matrimony. Neither party sees the other, except under the most favorable circumstances—when they are *prepared* for company, and when they make their best appearance. If the thought of each other's disposition ever enters their minds, their captivated imaginations are ready to whisper that the inward person corresponds with the outward, and that one possessing so much personal beauty, must necessarily be everything desirable in moral and intellectual characteristics. Under this pleasing hallucination, and in entire ignorance of each other's actual tastes, habits, and dispositions, the irrevocable vows are plighted, and the indissoluble knot is tied!

I am confident that thousands of couples are annually united under these circumstances—total strangers to each other, in respect to those characteristics upon which the happiness of married life chiefly depends. Were the union to be but for a few weeks, or could the parties always continue in the same relationship, and be governed by the same feelings towards each other, as during courtship, there would be more plausibility in marrying in the manner described. But this cannot be. The connexion is for life. The romantic views

and anticipations of courtship soon pass away, and are succeeded by realities which must accompany them during their sojourn on earth. Then they begin to become acquainted with each other's habits and dispositions, and have some data by which they can form an estimate of the life they are to lead in wedlock. Notwithstanding the blind manner in which their selection was made, they may have fortunately obtained a companion possessing all desirable mental and moral qualifications. But in this case their success is to be attributed more to "good luck," than to their foresight or discretion. But in most cases "luck" will be against them. A brief period will suffice to open their eyes to the painful conclusion, that beauty of person is not always an indication of beauty of mind, and that the individual they wedded under the influence of a pleasing exterior appearance, proves to be sadly deficient, and altogether different from what was anticipated! And then commence those disagreements, strifes, and contentions, which destroy affection and fill life with wretchedness.

I appeal to the observation of the reader in support of the truth of my position, thus illustrated, that much of the wretchedness experienced by married people, as such, can be traced directly to this blind carelessness in selecting their companion. This being an undisputed truth, it behooves all those who are looking for wives or husbands, to bear these things in mind, and learn wisdom from

the failings of others. The happiness of married life does not depend upon the personal appearance of husband and wife. If it did, short and fleeting indeed would be their enjoyments. Every passing day makes inroads upon the brightest beauty—it soon vanishes away; and all the happiness depending upon it must necessarily vanish with it. The real happiness of married life is found in the disposition which the parties cherish and exhibit towards each other. In forming such a connexion, therefore, the attention should be directly, particularly, and mainly, turned to the disposition, tastes, and habits of those who are to be its parties. Personal appearance should be considered a minor point, and should be allowed to exercise as little influence as possible, in coming to a final determination as to the merits of an individual in reference to this important union.

Marrying for *wealth* has been another prolific source of matrimonial wretchedness. When a man or a woman unite themselves to a partner, simply to obtain possession of their money, the connexion is one of interest, and not of affection—the union is with the wealth, more than with its owner. Persons actuated by this motive pay very little attention to the habits, the disposition, or the appearance—if there is a certain amount of riches, all other considerations are lost sight of. Gentle or simple, wise or foolish, sweet-tempered or morose, kind and obliging, or ill-natured and selfish—it is all the same, provided wealth, the



*sine qua non*, abounds in a sufficient degree. When this is thrown liberally into the scale, it overbalances all other considerations.

Reader, how many couples in the circle of your acquaintance, either of whom have married with these motives, have lived together in peace and happiness? Very few indeed, I venture to answer for you.\* Who does not know that riches alone have no power of conferring pure enjoyment? Wealth can be of no real advantage or benefit to mortals any farther than it aids them in cultivating the mind, and enlarging and exercising the affections and sentiments. When a couple possessing a similarity of tastes are drawn together by affection, they can be happy even if their coffers do not overflow with gold. But when wealth alone is the magnet which has drawn them into the marriage covenant—when wealth is the idol they worship, and upon whose shrine they have

\* Even as I write, a dark vision of scenes that date back to my boyhood passes in melancholy review across my memory. A young man in my native State, of respectable connexions, good character, and promising talents, attracted by wealth, surreptitiously marries an artless and lovely maiden at a boarding school, who was supposed to be a rich heiress. But he is in a great measure disappointed in his anticipated possession of a large property. Coldness, disaffection, and contention ere long appear between the youthful pair. In a few short years, insanity on the part of the wife ensues. The husband becomes disheartened—loses his manliness of character—becomes indifferent to his reputation—sinks into obscurity and ignominy—and finally ends his days upon a gallows, as a violator of the laws of another realm!—leaving a family of orphan children to buffet alone the evils of the world, and bewail the misfortunes brought upon them by a marriage for wealth!

ffered up the gentle and tender sensibilities implanted in their hearts—it is morally impossible for them to be happy, though they are in possession of the riches of the Indies.

Much of the unhappiness of married life, in the higher circles especially, can be traced directly to the improper influence which wealth has been allowed to exercise in the union of those who are to live together in weal or woe, through life. It should be remembered by all who anticipate entering that state, that a marriage induced by pure, enlightened affections, is the only one that can be relied upon as productive of that lasting connubial enjoyment in which all desire to participate. Dr. Johnson describes so perfectly the life usually led by those who marry for money, that I must insert it for the especial benefit of any of my readers who may be looking for a *golden* wife or husband. Speaking of an individual in search of a rich wife, whom he names Prudentius, he thus continues his remarks:—

“Full of these reflections, he threw his eyes about him, not in search of beauty or elegance, dignity or understanding, but of a woman with ten thousand pounds. Such a woman, in a wealthy part of the kingdom, it was not very difficult to find; and by artful management with her father, whose ambition was to make his daughter a gentlewoman, my friend got her, as he boasted to us in confidence two days after his marriage, for a settlement of seventy-three pounds a year less than

her fortune might have claimed, and less than he would himself have given, if the fools had been but wise enough to delay the bargain. Thus, at once delighted in the superiority of his parts and the augmentation of his fortune, he carried Furia to his own house, in which *he never afterwards enjoyed one hour of happiness!* . . . Prudentius ventured to insure a ship at a very unreasonable price, but happening to lose his money, was so tormented with the clamors of his wife, that he never durst try a second experiment. He has now grovelled seven and forty years under Furia's direction, who never once mentioned him since his bad luck, by any other name than that of the *insurer*."

I have known instances where people have married in a spirit of retaliation or revenge. A young couple become attached to each other in love, and have progressed some length of time in courtship. But one of the parties, from some cause, either real or imaginary—some trivial slight or neglect, takes offence at the other, and on a sudden impulse of wounded pride and vanity, forms a hasty match with another individual, for whom little regard is cherished, and the marriage ceremony unites them. By the exercise of a proper degree of forbearance and patience, this rash procedure would have been avoided—the "lover's" quarrel would have been made up—and they might have entered the marriage state united to a beloved companion, with every prospect of a peaceful and happy life. But

stung on by a feeling of jealousy, or by a preposterous desire to show the person whom they really love, how *independent* and *indifferent* they can be, they take this precipitate step, which seals their wretchedness for life! It is needless to say that such marriages invariably prove unhappy. It requires but a short period to awaken those who practise this impropriety, to a sense of the exceeding folly of their conduct. They find themselves united to a person whom they do not love with that warmth of affection which ever should unite husbands and wives—and the path of life stretches out before them, filled only with the gloom of blasted hopes and anticipations. They have formed this irrevocable tie, and brought a mountain weight of wretchedness upon themselves; for what?—that they might cause a little chagrin and vexation to a person who is actually the object of their deepest love! Strange and fatal inconsistency! Let all take warning, and learn that no inducement whatever should urge them to wed an individual whom they have not long and sincerely loved, and with whom they are not willing to spend their days amid such scenes as their heavenly Parent may direct.

A want of forbearance with each other's failings, is another prolific cause of unhappiness in married life. When two imperfect beings are united by a tie which brings them into constant intercourse, they will each discover all the faults which the other possesses. And at the same time, if they

choose to exercise all their discernment, they can also easily perceive the good qualities with which each has been endowed. When there is a willingness to overlook each other's faults, and to magnify the excellences which pertain to both, there is a flattering prospect of a life of peace and enjoyment. But when, unfortunately, a disposition predominates in both, or either party, to dwell upon each other's failings and overlook their good qualities, disputes and wranglings must ensue. Upon this point the inquiry of Dr. Paley is very appropriate: "Where have we happiness and misery so much in our power, or liable to be so affected by our conduct, as in our families?" How much of the unhappiness of married life flows directly from the querulous, irritable, fault-finding disposition, in which multitudes of husbands and wives indulge! When, instead of putting the best construction, they put the worst, upon each other's conduct—when, instead of palliating, they magnify the short comings which must more or less characterize the proceedings of both—is it a matter of astonishment that they should lead a life of wretchedness? "If they will take advantages and make ill-natured reflections on the weaknesses of their partners, and make them topics of upbraidings and revilings, there will be no love and mutual kindness. In the management of family affairs, there will unavoidably arise occasions of disagreement; and if there be not a readiness to make the kindest construction of each other's ac-

tions, the conjugal affection will vanish away." There can be no doubt that more than half the miseries of married life "are those of our own creation. If people would learn to make the best of each other and of everything, instead of the worst, the wheel of time would not grate half so harshly as it does in many cases."

One of the best illustrations I have seen of that fault-finding disposition which is determined not to be pleased at anything, and which is so great a foe to matrimonial happiness, is contained in the following dialogue. Although the case presented may be exaggerated, yet I have no doubt it approaches very near a correct description of scenes which sometimes take place in married life—scenes in which husbands undoubtedly act the querulous, irritable part, as often as wives.

*"Mrs. Bolingbroke.* I wish I knew what was the matter with me this morning. Why do you keep the newspaper all to yourself, my dear?

*Mr. Bolingbroke.* Here it is for you, my dear; I have finished it.

*Mrs. B.* I humbly thank you for giving it to me when you have done with it—I hate stale news. Is there anything in the paper? for I cannot be at the trouble of hunting it.

*Mr. B.* Yes, my dear; there are the marriages of two of our friends.

*Mrs. B.* Who? Who?

*Mr. B.* Your friend, the widow Nettleby, to her cousin John Nettleby.

*Mrs. B.* Mrs. Nettleby! Lord! But why did you tell me?

*Mr. B.* Because you asked me, my dear.

*Mrs. B.* Oh, but it is a hundred times pleasanter to read the paragraph one's-self. One loses all the pleasure of the surprise by being told. Well, whose was the other marriage?

*Mr. B.* Oh, my dear, I will not tell you; I will leave you the pleasure of the surprise.

*Mrs. B.* But you see I cannot find it. How provoking you are, my dear! Do pray tell it me.

*Mr. B.* Our friend, Mr. Granby.

*Mrs. B.* Mr. Granby! Dear! Why did not you make me guess? I should have guessed him directly. But why do you call him *our* friend? I am sure he is no friend of mine, nor ever ~~was~~. I took an aversion to him, as you may remember, the very first day I saw him. I am sure he is no friend of mine.

*Mr. B.* I am sorry for it, my dear; but I hope you will go and see Mrs. Granby.

*Mrs. B.* Not I, indeed, my dear; who was she?

*Mr. B.* Miss Cooke.

*Mrs. B.* Cooke! But there are so many Cookes--Can't you distinguish her any way?—Has she no Christian name?

*Mr. B.* Emma, I think—Yes, Emma.

*Mrs. B.* Emma Cooke!—No;—it cannot be my friend Emma Cooke; for I am sure she was cut out for an old maid.

*Mr. B.* This lady seems to me to be cut out for a good wife.

*Mrs. B.* May be so—I am sure I'll never go to see her. Pray, my dear, how came you to see so much of her?

*Mr. B.* I have seen very little of her, my dear. I only saw her two or three times before she was married.

*Mrs. B.* Then, my dear, how could you decide that she was cut out for a good wife? I am sure you could not judge of her by seeing her only two or three times, and before she was married.

*Mr. B.* Indeed, my love, that is a very just observation.

*Mrs. B.* I understand that compliment perfectly, and thank you for it, my dear. I must own I can bear anything better than irony.

*Mr. B.* Irony! my dear, I was perfectly in earnest.

*Mrs. B.* Yes, yes; in earnest—so I perceive—I may naturally be dull of apprehension, but my feelings are quick enough; I comprehend you too well. Yes—it is impossible to judge of a woman before marriage, or to guess what sort of a wife she will make. I presume you speak from experience; you have been disappointed yourself, and repent your choice.

*Mr. B.* My dear, what did I say that was like this? Upon my word I meant no such thing. I really was not thinking of you in the least.

*Mrs. B.* No—you never think of me now. I



can easily believe that you were not thinking of me in the least.

*Mr. B.* But I said that, only to prove to you that I could not be thinking ill of you, my dear.

*Mrs. B.* But I would rather that you thought ill of me, than that you did not think of me at all.

*Mr. B.* Well, my dear, I will even think ill of you, if that will please you.

*Mrs. B.* Do you laugh at me? When it comes to this, I am wretched indeed. Never man laughed at the woman he loved. As long as you had the slightest remains of love for me, you could not make me an object of derision: ridicule and love are incompatible; absolutely incompatible. Well, I have done my best, my very best, to make you happy, but in vain. I see I am not *cut out* to be a good wife. Happy, happy Mrs. Granby!

*Mr. B.* Happy, I hope sincerely, that she will be with my friend; but my happiness must depend on you, my love; so, for my sake, if not for your own, be composed, and do not torment yourself with such fancies.

*Mrs. B.* I do wonder whether this Mrs. Granby is really that Miss Emma Cooke. I'll go and see her directly; see her I must.

*Mr. B.* I am heartily glad of it, my dear; for I am sure a visit to his wife will give my friend Granby real pleasure.

*Mrs. B.* I promise you, my dear, I do not go to give him pleasure, or you either; but to satisfy my own—*curiosity*."

I am sensible I have enumerated but a few of the causes which produce unhappiness in married life. But the chapter must close, to avoid a wearisome prolixity. The reader will find many other causes of this unhappiness enlarged upon, throughout the entire length of these Essays. The suggestions in this chapter are particularly commended to the attention of the young who have not commenced the career of matrimony. As the bee gathers honey from nauseous objects, so should the youthful glean wisdom, discretion, and prudence from the failings of those who have gone before them.

“ Happy the youth that finds a bride  
Whose birth is to his own allied,  
The sweetest joy of life ;  
But, oh, the crowds of wretched souls,  
Fetter'd to minds of different moulds.  
And chain'd t' eternal strife !”

## CHAPTER II.

### CONDUCT TOWARDS EACH OTHER.

"Two kindest souls alone must meet,  
'Tis friendship makes the bondage sweet,  
And feeds the mutual loves :  
Bright Venus on her rolling throne  
Is drawn by gentlest birds alone,  
And Cupids yoke the doves."

"LET the husband render unto the wife due benevolence; and likewise also the wife unto the husband," is the wise admonition of St. Paul. The spirit of this injunction is, that in all their intercourse with each other, husband and wife should exercise a conciliatory disposition, and should strive to promote each other's peace of mind and general enjoyment. The reason which prompts to this course does not lie hid deep in subtle ethics, but is found in the self-evident proposition, that where two individuals are destined to live together, it is altogether better for their mutual happiness, that they strive to cultivate kindness between them than to live in contention. When two strangers are together, one cannot be happy if he beholds the other miserable. Much less possible is it for

a husband or a wife to find enjoyment in any course of conduct which makes their companion wretched.

It is a beautiful trait in human nature, and indicates the infinite benevolence of its Author, that the heart of man is so constituted, that it does and must sympathize with fellow-creatures—that it is made happy or wretched in beholding the pleasures or pains of those around. The more intimate the tie is which unites human beings together, the more deep and lasting is this sympathy, and the more sensitive are the parties to each other's joys and woes!

In all instances where the matrimonial union is entered upon with right motives, *affection* is the magnet which draws the parties together. And it is this emotion that imparts all the sweetness and enjoyment of married life. Without it, matrimony would be an evil, rather than a blessing. A married couple may be surrounded by all that wealth and power can bestow upon them, and yet, without love, they will be discontented and miserable; while the peasant "lad and lassie," who have wedded solely through the promptings of love, and who cherish that spirit warm and deep in their souls, will be as blithesome, as gay and happy, as the artless birds which sing merrily around their humble cottage! Such is the influence of wedded love! It makes the heart light, and the arms strong and vigorous for toil if need be—it drives care and gloom from the mind—it

gives diligence and perseverance, and spreads before its votaries a continued feast.

"These are the matchless joys of virtuous love,  
And thus their moments fly. The seasons thus,  
As ceaseless round a jarring world they roll,  
Still find them happy."

In speaking thus of the influence of love, the reader will readily anticipate the remark, that it becomes every married couple to cultivate assiduously that affection for each other, which forms the only secure basis of domestic enjoyment. Love is a delicate plant. It must be cultivated and continually nourished, or it will wither and die. Indifference will nip its tender blossoms, as a blighting frost—and anger, like a furious storm, will uproot it and prostrate it to the earth. It is all-important, therefore, that married people should strive to exhibit towards each other no feelings which may have a tendency to produce coldness and alienation of affection, but should observe those kind attentions, and manifest those emotions of respect, forbearance, and forgiveness, which invigorate the principle of love, and make its flame grow warmer and brighter with advancing years.

There is nothing more essential to the continuance of connubial love, than a high regard for each other's feelings. When a married couple are careless on this point—when each treats with neglect or derision the views and opinions of the other—when they indulge in sarcastic remarks, in bitter epithets, and jeering scoffs, and seem desirous to say something or do something to make

their companion unhappy—they are pursuing a course which must inevitably be destructive to their enjoyments. Instead of this, they should respect each other's feelings and views, and strive by all means to avoid the least appearance of a disposition to cause pain to one, who, above all others, they should wish to see happy.

Mutual confidence between a married couple is essentially necessary to their happiness. In what manner can a husband or wife so manifestly exhibit confidence in their companions, as by confiding in them all thoughts and feelings that can be supposed to excite any interest? To withhold this confidence, and be taciturn and incommunicative, not only indicates lack of respect, but it is also calculated to produce hardness and alienation of feeling, if not distrust and suspicion. In innumerable instances, jealousy has been excited simply for want of those mutual and free explanations of conduct, which should always be readily given by a wedded pair. Every husband and every wife is liable to be placed in circumstances which might lead to suspicion of some evil, unless due explanation is given. Such explanation should never be withheld through pride, or obstinacy, or a supposition that there can be no need of it. Married people have a claim on each other in this respect which should not be neglected.

Although the husband, for instance, may feel conscious that his conduct in any given case has been perfectly proper, yet if he perceives that a

gives uneasiness to his wife, from the view she takes of it, he should be both willing and anxious to give a full explanation of his proceedings and motives to any extent she may desire. And he should not refuse an explanation, from any supposition that she has no right to expect it of him. If his proceedings have been of such a character as to give her uneasiness, she *has* a right to an explanation, and the husband who is conscious of his own rectitude will not withhold it. The same remarks will apply in all those cases where the proceedings of the wife are unintelligible to the husband. This mutual confidence—this willingness to open all the secrets of the heart to one another—is a most powerful promoter of respect and love. Whereas a lack of it is the fruitful source of the worst evils that beset the pathway of the married!

Another disposition which should be cultivated, is *good nature*. A gentle, pleasant disposition, will cover many small faults. What man would not prefer a wife, or what woman a husband, who is good natured, even tempered, and pleasant, though perhaps plain in features, to one who is fair and handsome in person, but fretful and cross-grained in disposition? How much unhappiness has been caused by a lack of good nature! A sour, retaliatory disposition, has the double quality of making its possessors unhappy, and all others unhappy with whom they mingle in their irritable moods. There are few things more uncom-

fortable than to be compelled to be in company with ill-natured individuals. We feel mortified at their display of peevishness, and dare hardly utter a thought, lest, peradventure, some unlucky word should be dropped, which would fall upon their irritable feelings like a spark upon powder. A sour-tempered, passionate man, is an object of fear—a fretful, scolding woman, is an object of disgust! Unite them together in matrimony, and they will form a strange and alarming compound of obstinacy and irritability—their life will be a continued war, “offensive and defensive”—giving the ascetic bachelor an opportunity for sneering triumph, as he points to them as a specimen of *the pleasures of matrimony*! How many there are who lead this “cat and dog” life. So deeply does the *fretting* habit become seated in their nature, that they can hardly address each other on any subject, except in a shrill, querulous, irritating tone of voice, which falls most harshly on the ears of the quiet and peaceable. And their very features often appear to be *stereotyped* into an habitual cross-grained expression.

But look into another and different family. Enter the tenement where husband and wife, and all the inmates, are disposed to cultivate a disposition of kindness and forgiveness. Good nature is painted on every countenance—it sounds in every voice—it is exhibited in every action. Peace prevails throughout such an abode, and its pleasant sunshine dwells in every soul. There are no out-



bursts of passion—no flaring up of ill-temper—no irritating expressions—no fault-finding and disputing. Everything moves on harmoniously and quietly, and in consequence they are a happy family. Where all are disposed to be peaceable, forbearing, and good humored in their intercourse, there is no difficulty in carrying this disposition into practical execution and reaping its rich fruits. If a misunderstanding arises, it is easily adjusted—if in a moment of irritation, an ill-natured expression is dropped, instead of being met in a similar strain, and thus kindling a fiery contention, the oil of forgiveness is poured upon the spark, it is quenched in love, and the happiness of the family moves on uninterrupted.

This is the fruit of a general disposition of good nature. It will not be necessary to urge upon the intelligent and discreet reader the necessity of cultivating this disposition, and of guarding against that of a contrary character. The influence of the two dispositions is so opposite and so evident, that the contrast need but be made, to induce all who value their own enjoyments, to take heed to their ways, and guard against all improper feelings.

I cannot forbear urging upon the married to avoid all *angry disputes* and *contentions*. Disputes often commence in trifles. The husband, perhaps, makes a remark, which may not be exactly pleasing to the wife—she replies with an irritating word and tone. Thus the fire begins to kindle, and it burns warm and warmer, until both

parties become exasperated to the highest degree, and expressions will be used, and feelings of ill-will excited, which may not be forgotten for weeks or months. In innumerable instances, disputes originating in regard to some object too trivial to bestow a second thought upon, have been carried on and made to wax higher and deeper, until they have eventuated in the annihilation of all affection, the breaking up of the family, and the entire separation of husband and wife. In such instances, how much difficulty and wretchedness might have been prevented, if the parties had but exercised a little forbearance at the *commencement* of the controversy. A certain writer, in speaking of the frivolous disputes in which married people sometimes indulge, says: "I have known a fond couple quarrel in the very honeymoon about cutting up a tart; nay, I could name two, who, after having had seven children, fell out and parted beds on the boiling of a leg of mutton. My very next neighbors have not spoken to one another these three days, because they differed in their opinions, whether the clock should stand by the window or over the chimney."

There is nothing against which the married should more strictly guard, than frequent disputes about "trifles light as air." These frivolous bickerings cool the ardor of love, and sow the seeds of that distrust, which alone is fruitful of every bane to connubial happiness. That a husband and wife are liable to entertain different

opinions upon subjects of common interest to both, is true. But this forms no possible apology for angry disputes. And here is the root of the evil. There are multitudes of people who will at once fly into a passion, and be ready for contention, whenever any remark they may offer is not fully coincided in. I have known many persons of this description. They would discuss a difference of opinion very politely and pleasantly with a stranger, or one with whom they are not intimate. But in more private life, the moment their companion offers an opinion opposite to their own, or suggests that some different course from that they approve should be adopted in regard to any given subject, anger sends its flash into the eye, and a sharp, testy reply is made, which sets a dispute into vigorous operation. This is the weak point in many people that needs to be strongly guarded.

Whenever a difference of opinion arises, it *can* and *should* be discussed with as much mildness and good nature as a topic upon which there is no disagreement. The different views which each entertain should be freely offered, and examined with calmness, in a mild and friendly tone of voice, and in the replies which each makes to the other, the utmost care should be taken to utter no reflections upon the abilities or motives of either party, or to use any expressions of an irritating nature. If the husband thinks the wife talks foolishly, or takes an unreasonable view of the sub-

ject of conversation, instead of indulging in such epithets as "simpleton," "ridiculous," "absurd," he should strive to convince her of her error, by kindly, and peaceably, and patiently laboring to enlighten her upon the merits of the subject. If she has acted foolishly or unreasonably, she will in this manner perceive it soon enough, without being harshly and angrily taunted of it. And the wife should pursue the same conciliating course towards her husband. They should patiently hear each other out in their remarks and suggestions, with proper respect, and before answering, pause a moment, to see and correct the state of their feelings—especially if they feel the premonitory symptoms of rising anger. If either party loses temper for a moment, and indulges in a harsh, irritating expression, the other, so far from following this example, should exercise the greater self-command, and by increased kindness and forbearance, both in demeanor and language, exhibit the rainbow of peace, which will soon dispel the rising storm. "A soft answer turneth away wrath," is one of the wise maxims of the Bible, and universal experience testifies its truth. Let answers be soft and gentle, and it will be impossible to kindle wrath in any bosom.

What reason, what propriety is there in creating hard feelings and making one another unhappy, simply because we cannot think alike upon every subject? There is quite as much reason for becoming angry and miserable because we do not

look, or speak, or dress alike. "Two things well considered," says Cotton, "would prevent many quarrels. First, to have it well ascertained whether we are not disputing about terms, rather than things; and secondly, to examine whether that on which we differ is worth contending about." Patrick Henry, in his Advice to his Daughter, most sensibly remarks: "Little things, which in reality are mere trifles in themselves, often produce bickerings and even quarrels. Never permit them to be a subject of dispute; yield them with pleasure, with a smile of affection. Be assured that one difference outweighs them all a thousand, or ten thousand times. A difference with your husband ought to be considered as the greatest calamity—as one that is to be most studiously guarded against. It is a demon which must never be permitted to enter a habitation where all should be peace, unimpaired confidence, and heart-felt affection." There are some very useful hints in the following stanzas, an adherence to which would benefit many families where strife and discord now reign :

"Ye wives and ye husbands, who much wish to see  
Your conjugal scenes from all skirmishes free,  
In this doth the secret of harmony lie,  
Ne'er begin a duet e'en a half note too high.

"Ye ladies, though vex'd your mild spirits may be,  
Yet kindly beware of a keen repartee ;  
For peace's soft bosom those arrows must hit,  
Which doubly are pointed with anger and wit.

"Ye husbands, of argument chiefly beware,  
That bane of good humor, which frightens the fair,

Where reason's soft tones soon in passion are drown'd,  
While happiness trembles, and flies from the sound.

"O both have a care of all hasty replies,  
On hearing whose discord, the bachelor cries.  
While snugly he smiles on himself and his cat,  
The sharp notes of marriage are worse than the flat."

Another topic on which I must be allowed to touch, is the conduct of husbands and wives towards each other in public. There are two extremes upon this subject, which are equally to be avoided, viz., too great a display of fondness on the one hand, and an exhibition of too much neglect on the other. My readers undoubtedly have frequently seen instances of both descriptions of conduct in public between the married.

Young and newly married couples should carefully avoid a fondling, lackadaisical kind of intercourse before company. It is sickening to those who witness it, and subjects those who are guilty of it to the ridicule and sometimes even to the contempt of the lookers-on: for it is usually thought that a display of so much of the *softer* feelings, indicates rather a lacking in strength of mind. There are some husbands and wives who make themselves perfectly ridiculous in this manner. Although the company where they are may be large, yet they remain together as inseparably as the Siamese twins, and hardly speak or look to any others. If a remark is made to either of them, it is a great chance that they will direct their answer, in a love-sick tone, to their *dear*, rather than to the person who addressed them. There is a

time and place for all things; but this very loving demeanor in the presence of others, is altogether out both of time and place.

But because the married should guard against an exhibition of too much fondness in public, I would not have them fall into the opposite extreme, and pay no attention at all to each other. This conduct is still more culpable. And yet it is often seen. There are those who seem to imagine that because they are *married*, there is no necessity for exhibiting the least regard, or of noticing each other at all in a promiscuous company—a conclusion for which I cannot see any warrant in the premises. Because it is only a wife, or a husband, they imagine there is no call for attentions; and they will pass an entire evening at a social party, without noticing, or perhaps even speaking to each other. But this is dangerous. Jealousies and animosities have often been engendered in this manner, which have resulted in the most unhappy consequences.

I am aware that in the most fashionable circles in Europe, and perhaps to some extent in similar circles in our own land, husbands and wives often pay but slight attention to each other, but frequently proceed so far on the extreme, as to exhibit gallantries and form attachments, and become involved in *liaisons*, in a manner highly subversive of morality and destructive to domestic enjoyment. But it is not to the most *fashionable* circles that we should look for good examples. Alas! we

discover there many practices entirely unworthy the imitation of those who desire to cultivate modesty of deportment, purity of heart, and integrity of character. And especially would I have my fair countrywomen inflexibly discountenance the introduction of the dangerous and corrupting practices of fashionable society in foreign lands, which the frequent and rapid intercourse now established with the eastern continent must have a strong tendency to infuse into our own circles.

Between the two extremes of deportment which I have noticed, the married should adopt the medium line. While avoiding too great an exhibition of fondness in public, they should pay sufficient attention to each other to have it manifest to a stranger, that there is a mutual respect and attachment existing between them. And this can be done without exhibiting the *dalliance* of the lover, or the coldness of the cynic! I commend to the careful persual of my readers the following description of a good husband and wife.

“The good husband is one who, wedded not by interest but by choice, is constant as well from inclination as principle; he treats his wife with delicacy as a woman, with tenderness as a friend; he attributes her follies to her weakness, her imprudence to her inadvertency; he passes them over, therefore, with good nature, and pardons them with indulgence; all his care and industry are employed for her welfare; all his strength and power are exerted for her support and protection; he is



more anxious to preserve his own character and reputation, because hers is blended with it. Lastly, the good husband is pious and religious, that he may animate her faith by his practice, and enforce the precepts of Christianity by his own example."

"The good wife is one who, ever mindful of the solemn contract which she has entered into, is strictly and conscientiously virtuous, constant, and faithful to her husband; chaste, pure, and unblemished in every thought, word, and deed; she is humble and modest from reason and conviction, submissive from choice, and obedient from inclination; what she acquires by love and tenderness, she preserves by prudence and discretion. She makes it her business to serve, and her pleasure to oblige her husband; conscious that everything that promotes his happiness must, in the end, contribute to her own. Her tenderness relieves his cares, her affection softens his distress, her good humor and complacency lessen and subdue his afflictions. 'She openeth her mouth,' as Solomon says, 'with wisdom, and in her tongue is the law of kindness. She looketh well to the way of her husband, and eateth not the bread of idleness. Her children rise up and call her blessed: her husband also, and he praiseth her.' As a good and pious Christian, she looks up with an eye of gratitude to the great Dispenser and Disposer of all things, to the Husband of the widow and the Father of the fatherless, entreating his divine favor and assistance in this and every other moral and religious duty."

## CHAPTER III.

### CONTENTMENT.

"We may be poor—Robie and I,  
Light is the burden love lays on ;  
Content and love bring peace and joy,  
What more have queens upon a throne ?"

THERE is no ingredient which mingles more largely in human happiness than contentment. Indeed, in its fullest sense, contentment is happiness, and admits of nothing in opposition to peace and quietness. This, however, is a degree of contentment which seldom, if ever, falls to the lot of mortals. Poets have sung of it as being found in rural scenes, amid shady groves and aromatic bowers. But it would be in vain that we should seek for perfect contentment. Care will creep into the heart even when surrounded by the most lovely scenes; and the involuntary sigh stealing from the bosom, despite the full indulgence of appetite, taste, and sentiment, bespeaks the lack of perfection in all earthly bliss.

Nevertheless, there is a degree of contentment necessary to the happiness of mortals, which can be attained by a proper exercise of the discretionary powers bestowed upon us. With this degree

of contentment, but few essentials will be requisite to ensure the highest state of enjoyment of which man's present condition will admit. But without it, wealth, splendor, power, fashion, luxury, all the resources to which men apply for happiness, will in vain exert their influence; for discontent is but another name for wretchedness—its dark shadow shuts out the light and joy of life. "To make us happy," says Richter, "we require not much less than *everything*! to make us miserable, not much more than nothing will suffice." A very trifling thing will often make an individual discontented; and although he may possess all advantages for happiness, yet while that discontent continues, he is as wretched as though he had no means of enjoyment at his disposal.

The degree of contentment we possess, depends, in a great measure, upon the feelings, dispositions, and desires which we cherish—much more so, than upon the peculiar circumstances in which we are placed. Even in the midst of general success and prosperity, the cherishing of certain dispositions will invariably induce discontent. While, on the other hand, by cherishing another class of desires, the presence of adversity can be borne with patience, and contentment will shed its sweet influences upon the soul, even in the humblest walks of life.

The Creator, in our organization, has established a nice equilibrium between all the functions of the body and the mind. To observe this well-

adjusted balance—to give each faculty, each propensity, whether mental or physical, a proper gratification, activity, and cultivation, is to find contentment and happiness. But to disturb this equilibrium—to afford a high and continued gratification to some propensities, to the utter neglect of others—to lavish every means for the cultivation of a few faculties and powers, while others are allowed to remain in the original crudeness of nature—or to give loose rein to desires which cannot be gratified—is but to become discontented and miserable. It cannot be otherwise. When all the wheels of the machine do not move in the order and manner designed by the great Builder, how can their operation produce the desired happy result? The same end cannot be produced by a disordered process, that is brought about by the harmonious movement of all connected parts.

A great dislike of present rank and station in life, is a prolific source of discontent. A wise Providence has allowed society to be composed of different classes and grades. He casts our lot in such rank as he deems best; and it is wisdom in us to be satisfied therewith. To look with envious eyes upon those who are in a higher station—to fancy they are far more favored and happy than we are, and to covet the gratifications and pleasures with which we imagine they are blessed—is childish in the extreme, and is making ourselves unhappy to no profit. Instead of gazing with longing eyes upon things beyond our reach, it is

dence ; so that, let things take what turn they may, he can still say with St. Paul, " I have learned in whatsoever state I am, therewith to be content."

The habit of building "castles in the air" has a strong tendency to destroy contentment. If, when the airy castle was fairly built and embellished to our taste, it would become a *reality*, and we could enter upon its enjoyments, there might be some propriety in thus indulging the imagination. But the moment we cease building, the fair fabric, with all its attractions, falls to the ground, and buries all our fine fancies beneath its ruins !

The evil of allowing the mind to be occupied by these enticing visions, is that they beget a disrelish for the plain realities of actual life, and a disinclination to engage in sober, every-day affairs. We live in a world of reality ; and it requires all the strength of a sound mind, well fortified by philosophy and the religion of the Gospel, to enable us to meet its multiplied vicissitudes, in a proper manner. Hence the indulgence of the fancy, in those dreamy visions which are brighter than reality ever brings to pass, can only tend to make that reality darker than it actually is, and to disqualify our minds, in every respect, for those varied trials, which a wise and good Providence has decreed we all shall pass through.

A "castle-builder" is invariably discontented. He forms schemes, and indulges wishes and hopes, only to be disappointed. "A person once observed

to an ancient Greek philosopher, that it was a great happiness to *have* what we *desire*. The sage replied, 'But it is a much greater happiness to *desire* nothing but what we *have*.' Although it would perhaps be impossible, literally, to desire nothing but what we have, yet it will be acknowledged that those who approach the nearest to this line—who indulge the fewest desires beyond what they possess—are the most contented and happy. And this is the true rule of contentment—to limit our desires, as near as possible, to those things which are actually within our reach. The farther we go beyond this bound, the more unhappy we become. Whoever reaches after that which is beyond reach, is but straining himself to his own disadvantage.

This "castle building" is indulged in by some, not only in regard to their own immediate interests, but also in respect to the world at large. They find much fault with the world as it is. The habits and customs of society—the tendency of the public mind on religious or political subjects, or both—the tastes and fashions which prevail—all is wrong. Everything appears, in their distorted visions, to be progressing towards anarchy and destruction; and they become discontented and out of humor with mankind at large. If *they* could have control of the public mind, and the general management of affairs, what a perfectly happy world we should have! On this subject they give free scope to the imagination, and build up a

visionary world, in which everything goes on according to their liking. Nothing is permitted to interfere that can be in opposition to their conceptions of happiness—everybody acts precisely as everybody should act, to agree with their views of propriety, and lo! perfection dwells on earth!

But alas! notwithstanding the indulgence of these visions, the old world jogs on in its usual course of light and shade, good and evil, happiness and wretchedness. And the only effect of indulging in these fanciful pictures of what they imagine the world ought to be, is to make them discontented with it as it actually is. It is useless to be out of humor with mankind. All our scolding, and fault-finding, and ill natured complaints, will have but little influence in making them better. The world is very much as the Creator made it—and undoubtedly, upon the great scale, things move along about as it was determined they should, by Infinite Wisdom, at the commencement.

Although it is manifestly our duty to discountenance and oppose vice and error, and strive to promote truth and goodness, yet it is useless to become discontented and unhappy, if everybody will not fall in with our views, and everything take the direction we may desire. Instead of allowing our minds to become sour and irascible from these causes, it is more the dictate of duty and wisdom to do all in our power for our own improvement, and the improvement of the world, and be content to leave the result in the hands of an unerring and

merciful God. His foresight is uninterrupted—his wisdom is infinite, and cannot mistake. We should have sufficient confidence in him to believe, that in allowing the concerns of this world to proceed as they do, he is aiming at great, holy, and benevolent ends; and that in bringing his beneficent purposes to pass, he can and will educe good even from the evils of this world!

Another prolific source of discontent is an inordinate love of riches. Wealth, when properly estimated and properly used, conduces much to human happiness; but when improperly estimated and applied, it becomes an unfailing cause of wretchedness. When a love of riches degenerates into a settled passion, into a sordid craving for gold—it brings its victims into a captivity which destroys all peace for life. No toiling slave is more effectually in bondage, than the man who gives himself up, body and soul, to the accumulation of riches! His task is before him—it is to obtain enough of wealth to satisfy his avaricious desires. To accomplish this task, he toils day and night—he sacrifices present ease, enjoyment, and peace—and is continually on the rack, in devising expedients to retain what he already possesses, and to increase his golden hoard to the dimensions which he imagines will satisfy his cravings.

But all his exertions are vain. He has entered upon an *endless* task—one that is entirely beyond the reach of his accomplishment. Were the utmost success to attend him—were he to go on



adding to his possessions, until all the treasures of earth were at his disposal—he would be no nearer that fulness which would *satisfy* him, than when he commenced. His desire for riches would not be gratified; but it would rage with an increased fury of a thousand fold! And this is accounted for on the plain ground, that in such a disposition, all the means taken to *satisfy* his desires have but *increased* them. It is like heaping fuel upon the fire, which, so far from extinguishing the flame, has but increased its intensity. Every acquisition of wealth has but augmented his love of wealth, and increased his cravings to accumulate it. And if he was to go on for ever in this career, he would remain for ever dissatisfied; because his appetite would increase *ad infinitum*, in exact ratio with the abundance of its gratification!

As to contentment, such a slave to avarice is a perfect stranger to its joys! In vain does he fix upon some landmark, where all his desires for wealth shall be fully gratified, and contentment be allowed to settle upon his soul. When he arrives at this bound, he finds that his wishes are still in advance of his possessions, and that he is as far or farther from being satisfied than ever before. There are probably few, if any in community, more dissatisfied with their *present* circumstances, than the avaricious man. He feels a hungering which nothing can satisfy; and is eagerly looking to the future, for that fulness which he does not

now possess, and which, indeed, earth has not treasures sufficient to gratify.

Let those who would enjoy the blessings of contentment, avoid all *borrowing* of trouble, all disposition to *imagine* the future to be full of every conceivable evil, ready to break upon their devoted heads. Some people, surrounded by all the comforts of life, and having every reason to be contented, are nevertheless constantly engaged in drawing on the future for any supply of troubles that they may be deficient in at present.

Something they *must* have that will enable them to repine at their unhappy lot, and make themselves miserable. Finding nothing around them in actual existence to give them vexation of spirit, they direct their attention to things to come, and from all the imaginable and possible misfortunes which are hid in the future scenes of life, they strive to see how many they can fear, by the utmost stretch of credulity, will come upon themselves! Poverty, or sickness, or disasters, "by field, or flood, or fire," are impending over them, in *imagination*! Thus they make themselves discontented and unhappy. While they might enjoy much comfort by duly appreciating the blessings within their reach, they are nearly as wretched as they would be, were they actually enduring the evils they anticipate with so much pain.

Troubles come sufficiently fast, in the natural course of events, without running in advance to seek imaginary ones. Those who are wise, wil-

make up their minds to take the world as it comes, and be satisfied with it. When this disposition is cherished, we shall find more to afford pleasure than to give pain—more of sunshine than of darkness—more of budding Spring than of seared Autumn! Whoever has a sufficiency of means to supply all natural wants—cultivates a cheerful spirit—cherishes a kind and benevolent disposition, and maintains a clear conscience towards God and man—possesses all the elements of contentment and satisfaction. Let our dependance be placed upon our Maker—let our hopes be enlightened by the truths of the Gospel—let our minds and impulses be guided and controlled by the moral principles of the religion of the Saviour—let the “things above” have an important place in our affections—and then the world may go as it will, contentment will be our companion, and peace will make its abode in our hearts.

## CHAPTER IV.

### MANNER AND STYLE OF LIVING.

"Insolent pride, \* \* \* \* \*  
The topmost crag of the great precipice  
Surmounts—to rush to ruin."

To a youthful couple who are just commencing married life, the subject of house-keeping, and the general style in which they should live, is one of great importance. They should make it a topic of much forethought and deliberation, that they may be prepared to act prudently and wisely. The selection or construction of a dwelling—the description of furniture with which it is to be filled—together with the appearance which they would exhibit in these respects—all depend upon contingencies which grow out of necessity and propriety. It would be manifestly improper for those who are wealthy, and who move in high circles, to live in a manner corresponding with those who, from necessity, are compelled to deprive themselves of many of the comforts of life. And equally improper would it be for those whose pecuniary means are quite limited, to strive to imitate the profusion and elegance of the wealthy.

The wise Creator has allowed these distinctions of property and rank, and it is not to be expected from the nature of man, that those who occupy different grades will live in the same fashion and style. There is an innate sense of propriety—an ability to appreciate the fitness of things—existing in most minds, which they should very frequently consult in making preparations for house-keeping. It should not be forgotten on such occasions, that prudence, economy, and moderation, have claims upon them, as well as pride and fashion.

The first questions which those should ask themselves who are preparing a place of residence, should be—What is our station?—in what grade of society do we move?—how are we estimated by the community in which we reside?—what are our resources and our prospects? And in accordance to the answers which they can honestly return to these inquiries, should be their plans of living. In addition to these questions, it may not be amiss to ask themselves, what will community expect of us, from our station and circumstances, in regard to the style in which we shall live? Although I would not have the youthful who are thus maturing their plans pay too much attention to the views of others, or to the behests of fashion, yet they should have some regard to public opinion and expectation on this subject. The public generally have quite a unanimous estimation as to the style in which people of different professions, occupations, and ranks should live—and this esti-

mation is usually not far from the proper standard. The line to be aimed at should be this—not to furnish your dwelling, or adopt a style of living, which, in view of your circumstances, would excite the surprise of your neighbors, either for your extravagance and folly on the one hand, or your parsimony and meanness on the other.

It should be remembered by young married people, that their respectability will not depend so much on the style in which they live, as on the moral traits of their character. A family who live in a residence furnished in the highest style of fashion, will in reality be esteemed no more than they would, did they inhabit a plainer abode. It is vain to expect to win the confidence and respect of society by a display of paint and varnish, of gorgeous tapestry, rich carpeting, splendid mirrors, and polished mahogany and marble. Many of the most unprincipled and degraded wretches on earth surround themselves with such displays, and yet they are none the less despicable, none the less scorned by all the upright and virtuous.

As bad as the world is frequently represented to be, an individual or a family can never purchase its respect and confidence by a show of style and splendor alone. Unless there is, or is supposed to be, some inward merit, some good and useful personal characteristics—some traits which are admitted by general consent to be meritorious and praiseworthy—the seal of public disapprobation is placed upon them. And this brand cannot be re-

moved, though they dwell in a gorgeous palace, and cover their persons with Golconda's gems.

Let the youthful, then, commence their matrimonial life with this maxim settled in their minds, that they cannot gain the actual respect or confidence of any mortal whose good opinion is worthy of a moment's thought, by elegance in dwelling, in furniture, or equipage. This truth, constantly in sight and acted upon, would annually save thousands from extravagance and ruin.

Strive to adapt your style of living to your station and condition. If you are in comfortable circumstances, you need not inhabit a hovel, and starve on bread and water. This would exhibit not an *economical*, but a *miserly* disposition. Neither should you run to the other extreme, and expend all your means upon your dwelling and your person. This would be extravagance—a habit even more dangerous than the miser's.

If you are a mechanic, a tradesman, a farmer, or a laboring man, be content to live in the style in which people of your calling usually live; for, as a general rule, those belonging to the different occupations are governed by proper habits in this respect. To adopt a different style—to strive to excel those pursuing the same business, in costly dwellings or elegant furniture—to affect an appearance, either in person or residence, which would lead them to suppose that you feel above them—is but to gain their just disapprobation, and to place yourself, moreover, in a condition where you lose

the respect of one class, only to become an object of ridicule to another, whose manners and proceedings you are striving to imitate.

I would warn the young, who are digesting their plans for house-keeping, against being swayed by the voice of fashion in this subject. If they listen to its seductive tones, it will be very likely to lead them into paths beset by many dangers. I have heretofore said much in regard to fashion and its follies. But I cannot refrain from again raising my voice against its influence. It is a heartless tyrant—a blind, headstrong spend-thrift—making simpletons and slaves of those who yield entire obedience to its dictates. It has well been said, that “fashion makes people visit when they had rather stay at home—eat when they are not hungry—and drink when they are not thirsty. She ruins health, squanders property, and makes fools of all her followers.”

In furnishing a dwelling, or in regulating the general style of family appearance, let not the inquiry be—how does the wealthy Mr. A. live?—how has the fashionable Mrs. B. furnished her new residence? of what figure are the carpets, of what pattern are the chairs, the sofas, the tables of the showy Mrs. C.? Instead of making these inquiries, or allowing them to exercise any influence upon you, the only questions should be—what is necessary?—what does comfort require?—what do propriety and decency demand, in view of my means and condition? Go no farther than just



and conscientious answers to these inquiries will allow. Let fashion raise her brazen voice, and call to you as she will—let her fettered votaries advise and entreat, or ridicule, as they may—listen not to them. Give heed to the gentle tones of prudence, the fit companion and director of the young, and believe her when she declares, that comfort and propriety should be our only aim, in all that pertains to the outward things of life.

I am willing to acknowledge the truth of the maxim, that “manner and appearance is *something* with everybody, and *everything* with some”—and proper heed should be given to these tendencies of the human mind. But this consideration should never induce you to lose sight of the cardinal points laid down by prudence. If either must be violated, the dictates of prudence, or the expectations of those who place much importance upon appearance, by all means, let it be the latter.

It is a frequent remark of one of my friends, who has had long experience in house-keeping, that were he to furnish another dwelling for himself, he would not have any room “too good to be used.” There is much meaning in this declaration. People often expend large sums of money in furnishing their parlors with costly furniture, when articles of a more common description would answer every purpose. Having with considerable difficulty, perhaps, found means to make this display, they look upon the gaudy carpets, and polished tables, as almost “too good to be used.” The rooms thus ar-

rayed will, in most instances, remain nine tenths of the time perfectly useless—closed entirely to the light of day, and occupied only by the ingenious spider, who ought at least to be thankful that he has been supplied with quarters so comfortable and undisturbed, in which to weave his “meshy net.”

Perhaps, on some extraordinary occasion, the parlor is thrown open for the reception of company. But although the guests may admire the furniture, and eulogize the taste of the occupants of the mansion, yet will they become impressed by this display with any higher sentiments of love and esteem towards them? More than probable, on retiring to their own fire-sides, the declaration will involuntarily arise to the lips of these guests—“Well, it is astonishing that Mr. W., whose capital is so small, and who is so often cramped in business, or whose income is so limited, should have squandered so much money in useless and costly furniture! If he had reserved his means to enable him to meet the demands against him a little more promptly, it would be vastly more to his credit!” And this is the return for the expense, the labor, and anxiety of procuring fashionable and costly furniture! In thousands of instances, if men could have the capital which is invested in furniture lying perfectly idle and useless in their dwellings, to devote to their business, it would save them numerous hours of vexation, many a “scramble” to meet their payments, and perhaps enable them to escape many a “protest.”

Let the young, in adopting their style of living, have an eye strictly and faithfully to their means. If their capital is small, let them be governed accordingly in all their expenses. Their furniture should be plain and cheap, and little, if any, should be procured that is not wanted for actual use. As their pecuniary abilities increase, they can supply themselves with the ornamental, to a moderate degree—always remembering that it is safer and better to be far behind their means, in this respect, than but little in advance.

The wife should always co-operate with the husband in practising upon these economical principles. In purchasing furniture, she should not urge that this or that costly article should be procured, because Mrs. So-and-so has obtained it. She should rather ask, Are we able to incur this expense?—Cannot the money which would be expended in this purchase, be put to a use which would be much more serviceable?

How many instances are constantly occurring, where young married people become involved in pecuniary difficulties, and meet with early bankruptcy, solely by indulging in imprudent expenditures, at the commencement of their matrimonial career. The husband may be engaged in a safe and profitable business, which, by exercising prudence and economy, would enable him eventually to become a wealthy man. But, urged on by foolish pride, and blind to future consequences, they must live in as good style at least as some of their

neighbors or associates who have recently married, or, if possible, a little outdo them. Accordingly a large dwelling is built, or rented, at great expense—it must be filled with new and fashionable furniture—frequent and large parties must be given in return for the courtesies extended towards them in the society in which they move—servants and frequent extra help must be employed—places of amusement must be visited—and fine and fashionable dresses must often be purchased! The unavoidable result of all this extravagance is, that the young husband soon begins to find himself cramped in his business affairs—it is with great and greater difficulty that he manages to meet his payments—until finally he becomes bankrupt, and is not only ruined himself, but, perhaps, involves some faithful friend in his overthrow. This, as Matthew Carey says, “is *cutting a dash*, with the certainty of *making a splash*!”

Had those who have run this career but exercised a due degree of discretion—had they commenced with a fixed determination to pay but little heed to fashion, to give themselves no anxiety about equalling or excelling the style of others, but to live entirely within their means, they would have prospered in their exertions, and ere long obtained competency and wealth. But now, stripped of property, and broken down in spirit, they have the gloomy prospect of passing life in poverty, if not in want! Let all beginners in matrimonial life take warning by these examples, and in

and in adopting their style of living, remember the homely but expressive adage—"Cut your garment according to your cloth."

In all superfluous expenditures, the wife should pay great regard to the views of her husband. Being familiar with his own resources, he is the most capable of judging as to the propriety of any outlay for the luxuries of life, or to answer the behests of fashion. He has his business plans to execute, and his engagements to fulfil, and he consequently knows best whether he can afford these indulgences or not. The wife, having but little connexion, or perhaps acquaintance with the actual state of her husband's business, is not so capable of judging as to the amount of expenditures to which the family should be limited. She should not, therefore, endeavor, by her influence over her husband, to induce him to make purchases for show or luxury, which he may think it imprudent to indulge in.

Many a man has become a bankrupt by allowing his wife to scold or flatter him into expenses unwarranted by his means. The wife may not have been aware that she was gratifying her vanity at so fearful a hazard; but had she listened to her husband's remonstrances, and ceased her importunities, the catastrophe might have been avoided! Every prudent wife will be very far from embarrassing her husband's business, to gratify her vanity; but she will trust to his judgment, and be satisfied with such style and manner of living as his rank and circumstances will consistently allow.

## CHAPTER V.

### TREATMENT OF DOMESTICS.

"It has grown into a proverb, that good servants make good masters, and vice versa."

It is the dictate both of economy and comfort, that the services of domestics should be dispensed with as much as possible. In former years, it was the good old New-England custom, for the members of each family to perform their own domestic labor, except in cases of sickness. And when there was necessity for employing "help," it was dispensed with at the earliest hour possible—and this often more on the score of convenience and comfort, than of economy. But customs in this respect have somewhat changed. There is now a strife apparently in some classes, to see, not how few domestics they can get along with, but how many they can employ, without running into absolute extravagance.

It is undoubtedly much more pleasant to have the family circle free from strangers, or those uninterested in its welfare and unmindful of its reputation, than to have those present who must often be a restraint upon the free interchange of thought

upon every variety of subject which is desirable. But in the present state of society, most families in comfortable circumstances consider it necessary to employ one or more domestics. In many cases, beyond doubt, this is done when prudence and economy most strictly forbid. When domestics can be made serviceable and useful, it is well to obtain their assistance. But to fill the house with servants, and furnish them with little employment, except to wait upon each other, is improvident in the highest degree. Numberless ladies are constantly repining in restlessness and pain—existing in a kind of living death—only for the want of the healthful exercise of those employments which they intrust to domestics. They, perhaps, consider it degrading to engage in household avocations—especially in any occupation that is laborious. And thus they sacrifice health and its blessings to a senseless prejudice against that exercise of the bodily faculties, which the Creator has made the source of so many enjoyments.

How common and constant is the complaint in regard to domestics! Whose ears are not frequently filled with narrations of the troubles, vexations, and anxieties, caused by this useful class? According to the conversation of many people, we should judge the great business of their lives to be, to procure and manage their domestics. This is their constant torment—their “thorn in the flesh.” To hear a couple of ladies of this description relate to each other their trials and perplexi-

ties, and listen to the complaints they bring against their unfortunate servants, would be laughable in the extreme, were it not that the poor souls are actually in torment on the subject. One domestic is too slow, another is too quick—one is too careless, another is too precise—one is too talkative, another is too taciturn and sullen—one is too stupid, another thinks she knows too much—one is too ambitious and independent, another has not spirit enough—one is too handsome, another is too plain—and so on through the endless catalogue of human frailties and imperfections! These are all brought as charges against the humble class who are doomed to laborious service, as though it were actually a proper subject for fault-finding, that they are not more perfect than the rest of mankind. How often, too, do we hear complaints of the scarcity of good domestics, and the difficulty of procuring and retaining such as are serviceable, and to be depended upon.

There can be little doubt this is an evil of no small magnitude. It would, however, be an inquiry of some interest, to ascertain who are most censurable for its existence. For my own part, I have long been satisfied, that those who complain are quite as often in the fault as those complained against. Although domestics frequently are justly censurable for their conduct, yet those in whose employ they are, as often deserve still severer censure for the manner in which they attempt to manage them.



When employers shall learn to look upon those in their service in a proper light, and treat them in a proper manner, and exhibit toward them a proper regard, we shall hear but few complaints of the scarcity of good domestics, or the difficulty of keeping them. The evil is one which employers have principally caused themselves, and they must themselves apply the remedy, if they would have it removed. There is evidently too great a disposition in certain classes, to imitate the aristocratic customs of foreign nations, and look upon their domestics, not as members of their families, not as individuals who have feelings, interests, and rights to be regarded, but as a lower and degraded *caste*—a species of domestic slaves, who must devote themselves, soul and body, to the service of their employers, with but very little regard to their own comfort, improvement, or prosperity. This, I am satisfied, is the very root of the evil—the foundation of an immense majority of all the difficulties which arise between those who serve and those who are served.

It would be well to bear in mind, that such is the nature of our government and the genius of our institutions, that few, if any, of the feudal customs of monarchical governments can be profitably or properly introduced among us. All in our land are born essentially equal—at least in the non-slaveholding States—all are upon the same level, as to rights, privileges, and immunities. Hence one class has no *claim* upon the services of another class, and

has no right to exercise rule and authority over them, other than such as shall be in accordance with a mutual compact, voluntarily entered upon by employer and employed, in which each lay themselves under certain obligations and restrictions.

Born with this equality, the path of honorable ambition is alike open to all. Each individual has the undisputed right to strive after respectability, distinction, and wealth. And these privileges are very generally exercised by both sexes. A great majority of the richest men of our country, of the most respectable, intelligent, and active portions of the business community, commenced life "poor boys." Many of the most wealthy, respectable, and accomplished ladies of our land, have originated in obscurity and poverty; and not a few have actually served as domestics, and tasted by experience the trials and disadvantages which pertain to this class. The domestic of to-day may herself be an employer of domestics to-morrow—she who was born in the primeval log-cabin, may become the mistress of a palace! Such are the influences and operations of our excellent institutions. A knowledge of these advantages and opportunities inspires a certain degree of enterprise and ambition, which is opposed to cringing servility!

What girl of spirit, of ambition, and intelligence, will consent to enter a family as a domestic, or, having entered, will long remain, where she is viewed and treated as a kind of bond-maid, alto-

gether too low and degraded to be worthy of any notice, or to be treated with the common civilities of life—to be confined to the obscurities of the kitchen, forming the common object upon which the whole family vent their spleen and indulge their fault-finding propensities, and to be made the “scape goat” to bear away half the sins of an unruly circle of children?—What girl of spirit, I repeat, will submit to these indignities, these petty tyrannies, when there are other occupations open to her quite as lucrative, where she can command more respect, and be her own mistress?

Employers have heaped so many indignities upon their domestics, and exacted so much servility from them, that the occupation has come to be looked upon as low and disgraceful, and not to be engaged in except when driven to it by actual necessity. Hence intelligent and capable young women seek for other avocations, where they avoid the odium which is frequently and ungenerously heaped upon “servant girls.” Employers having thus, by their own illiberal, narrow minded, and selfish proceedings, brought the occupation of domestics into disrepute, and thus driven into other pursuits the most capable and trustworthy portion of the youthful female population, now raise the cry against their “help,” and express the utmost amazement that they should experience so much difficulty in obtaining good domestics! The evil, I repeat, is one of their own procuring—it is the legitimate fruit and just conse-

quence of the degradation and disgrace which they have cast upon an humble, yet none the less meritorious class, whose assistance they greatly need, and who would be willing to serve them, could they be treated with that regard which their worthiness deserves. But all their complaints are unavailing. The evil will continue to grow in magnitude, as more respectable and lucrative employments for females multiply in our country, until none but the most inefficient are left for domestic service, or a reformation in the treatment of domestics is effected.

If people would remedy this evil—if they would not be compelled to employ in their household concerns foreigners, or those who are not trusty or capable—if they would be assisted by our own active, intelligent, capable American girls—let them treat them in a proper manner—let them have some regard for their feelings, some respect for their rights and interests. The occupation of a domestic should be esteemed a respectable one. Domestics should be so used and regarded by those who employ them, that a young woman of proper spirit, and self-respect, and pride of character, will not consider herself humbled and degraded by “going out to work.” When this is accomplished, the vexation and trouble in regard to domestics will be in a great degree remedied. But until such a reformation is accomplished, capable young women will seek employments more congenial to their self-respect and favorable to their prospects.

If employers would *retain* good domestics, they must have some respect for their feelings. They have sensibilities that can be wounded, as well as others. To treat them as slaves—to exhibit a haughty, domineering spirit towards them—to keep them at a vast distance, and have as little intercourse with them as possible—to shrink from their presence as though they carried an atmosphere of contagion with them—is most effectually to drive away all those whose services are of any great value. Free domestics, who will tamely submit to such treatment, can possess but few qualities for usefulness.

The practice of *fretting* and *scolding* at domestics, is the fruitful source of contention and difficulty. No good can be produced by such a course. When faults are committed, or when there are practices which need amendment, there is a kind, pleasant, friendly manner of admonishing, which, while it cannot give offence, will more effectually remedy the failure, than all the harshness that can be exhibited. A young woman of proper sensibilities will readily yield to advice and instruction, and cheerfully follow all directions, when given in a pleasant tone of voice. Whereas harsh and arbitrary commands would more than likely awaken a spirit which would incline her to any course rather than obedience. It is always better to *request* than *command* any service. The former mode will induce a ready and cheerful compliance ;

while the latter, in the same case, would very probably cause a flat refusal.

There should not be too much expected or required of domestics. Many people act as though they imagine they have a right to demand perfection in those they employ. They make no allowance for the imperfections of human nature, but they fly into a passion, and *rail* and *storm* at their domestics for the most trivial accidents. This subjects them to great vexations, and prevents them from retaining even good servants long in their employ. Besides this, it constantly brings disappointment upon them; for whoever expects to find help that is faultless, indulges anticipations that cannot be realized. It should be taken for granted that the domestics they employ will have many failings, and due allowance should be made for them; and they should be witnessed without losing patience, or indulging in angry rebukes. By judicious management and kind treatment, many more of these defects can be remedied than by pursuing a harsh, upbraiding course.

Domestics cannot be supposed to have all the interest and solicitude in the affairs of the household, that is felt by the heads of the family. This cannot reasonably be expected or required. The employed have different feelings, objects, and interests from their employers—their thoughts and motives revolve in a different sphere. This should not excite surprise; but it should be understood, and allowance duly made for it. While they dis-

charge the duties devolving upon them, with a reasonable degree of interest and faithfulness, it should give satisfaction, without requiring them to manifest all that over-anxiety in the domestic concerns, which can only be felt by the mistress of the family.

It is also quite a general fault to exact too much labor of domestics. While the laboring man, and females in most other occupations, have certain hours of relaxation from toil, the domestics in thousands of families are expected to labor from morning until night, and often some hours into the night, with scarcely "a moment they can call their own." To demand this constant drudgery, is decidedly wrong, as well as impolitic. The best of domestics are frequently lost by overburdening them with toil. And when a family have once established a reputation of this description, they find it exceedingly difficult to obtain the services of individuals of any value.

Those who perform the drudgery of the family need relaxation and leisure, as well as laborers of any other description. They should each day be allowed to have a reasonable portion of time for themselves, in addition to the hours necessary for rest. They have their own little affairs to manage; and although these affairs may appear insignificant to others, yet they undoubtedly are of magnitude to them, and proper opportunity should be granted to attend to them.

Domestics should occasionally be granted time

for such rational amusement as their circumstances will admit. They should also have leisure for reading and study, if so disposed ; and free access should be allowed them to the family library. And especially should they have time and opportunity for attending public worship on the Sabbath. To deprive them of this privilege, by an accumulation of labor on that holy day of rest, is highly reprehensible and wicked. And I will add that I conceive it no more than just and proper, that domestics should be supplied by their employers with seats in the house of God, free of expense, in all cases where they are dependant in this respect.

Allow me to repeat the caution, not to overwork your domestics. Much depends on this. When the labor of the household accumulates so as to become burdensome to those engaged in it, the mistress of the family, or her daughters, should willingly render assistance. This will manifest their interest in the household affairs, and a desire to lighten the labors of the domestics, which will be pleasing to them, and tend to make them contented with their situation.

The comfort of domestics should always be attended to. "A house-keeper," says Matthew Carey, "is a bad master or mistress, who does not supply a sufficiency of good food, and proper beds and bedding to domestics." There are many little attentions which can be paid them in promoting their welfare and happiness, for which they will render a rich return, in additional interest and



faithfulness in the affairs of the family. A kind and affectionate master or mistress, will make a devoted and trustworthy servant.

Be especially watchful and attentive to domestics in sickness. They should have the best of care and attention; and every needed exertion should be made to promote their comfort and bring about their recovery. When a poor and dependant female, perhaps far from her relatives, is taken sick while employed in the family, I can conceive of no better opportunity for her employer to exhibit generosity and benevolence, and a liberal and Christian spirit, than by voluntarily defraying all the expenses of her illness, and allowing her wages to continue without interruption. This, of course, cannot be expected of any whose pecuniary resources are quite limited; but those who have the means cannot make a more charitable or profitable investment of a trifling sum than thus in behalf of one who perhaps lost her health in promoting their interests.

The wages of domestics should be equitable and generous. As a general rule, the wages of females are altogether disproportionate in comparison with the other sex. In thousands of instances they perform as much actual labor as men of the same class in life, for one sixth, or one eighth, the compensation. And in several mechanical and manufacturing pursuits, where males and females are employed upon the same kind of work, the wages of the former are double or treble the latter. There

is an unjust inequality in this respect, extending throughout our whole country. But the evil is so wide-spread and so permanently established, that it is difficult to propose an adequate remedy. The subject, however, is worthy the attention of every philanthropist, being connected as it is with the welfare of a large and meritorious, yet often friendless, class of our female population. "I have known," says a late writer, "a widow, left with four or five children to provide for, unable to leave home because her helpless babes demand her attention, compelled to earn a scanty subsistence, by making coarse shirts at twelve and a half cents a piece, or by taking in washing, for which she was paid by some wealthy persons twelve and a half cents per dozen!" And work is often furnished to a poor woman at these rates under the plea of *charity*!—she is a widow, and needs this *assistance* from the wealthy! Such assistance charity spurns from the catalogue of her deeds! These specimens of benevolence, witnessed as they are in almost every community, are enough to call up a blush for the name of humanity! To take advantage of the necessities of an indigent woman, and wring from her the greatest possible amount of labor for the very smallest conceivable compensation, is to exhibit a littleness of heart and meanness of disposition, utterly repugnant to every honorable mind. Thus to seize upon an opportunity which is most peculiarly favorable for the exercise of generosity and benevolence, to indulge

in cruel and heartless extortion, is dishonorable and wicked in the extreme !

The wages of domestics are graded at the lowest extreme of female compensation. In general they receive less for the seven days' weary toil of the week, than a laboring man obtains for the occupation of a single day. This disparity is too great, and is one of the chief causes of the difficulty in obtaining the services of capable females. As already remarked, the small mite, received for the wearisome labor of "housework," causes multitudes of young women to seek other employments, where the compensation is more liberal. Policy dictates that to secure faithful and efficient domestics, they should be paid good wages. And they should be paid promptly too. After toiling hard for so small a pittance, it is extremely ungenerous to put them off from time to time, and compel them to ask and importune for their just dues. The first debt paid should be to the domestic. And this should be done freely and cheerfully, without upbraiding or fault-finding.

Never strive to induce domestics to leave the families of others, to enter your own employment. There is a rule of honor in this respect to be observed among friends and neighbors, which should never be violated, and which none but the small and selfish ever will violate.

The following wise maxims are from Mr. Carey's "Rules for Masters and Mistresses," and

are worthy of being inscribed on the walls of every family mansion.

"I. The first cardinal rule, the dictate of common sense, reason, and religion, is, to treat domestics as you would wish to be treated yourselves, were you domestics. I am persuaded that the adoption of this single rule would remove one half of the current complaints against domestics.

"II. Be deaf, and blind, and dumb to small faults. This is a rule too frequently disregarded even by masters and mistresses otherwise excellent and amiable. There is no error in family management that more frequently occasions the loss of good domestics, or produces more discomfort in the intercourse between the heads of families and their domestics.

"III. Do not exact too severe service of your domestics—as little as possible out of the ordinary tour of duty.

"IV. When they perform any service beyond their proper line of duty, they ought to have some *douceur*.

"V. Oblige your children, if you have any, to treat domestics with uniform civility. Never allow them to order or command domestics, particularly in an imperious tone, which ought not to be tolerated for a moment. One master and one mistress are enough in a family.

"VI. Do not attempt to confine your domestics too much to the house. Let them have reasonable and stated times of absence.

**"VII.** When you are hiring domestics, be explicit in stating what you expect them to perform, taking so wide a range as to embrace whatever ought to be required on the one hand, or performed on the other.

**"VIII.** When you have good domestics, cherish them as the apple of your eye. They are invaluable.

**"IX.** When your domestics do their duty to your satisfaction, give them their meed of praise. It will encourage them to continue that course "

## CHAPTER VI.

### RELIGIOUS SENTIMENTS.

"Nor are our pow'rs to perish immature ;  
But, after feeble effort here, beneath  
A brighter sun, and in a nobler soil,  
Transplanted from this sublunary bed,  
Shall flourish fair, and put forth all their bloom."

I SHOULD consider these essays entirely incomplete, were I to omit a particular reference to the subject of religion. It is not my intention to discuss doctrinal points, or to urge sectarian views upon the attention of the reader. This would be to turn aside from the path I have marked out for my direction in this work. To make some general observations, and submit a few suggestions on certain important points, in which, I trust, Christians of all sects coincide, is my only object in this and the two succeeding chapters.

That the religion of the Gospel is vitally connected with man's happiness in every condition of life, is an assertion which few will be disposed to question. There are none who cannot be made better and happier, by submitting themselves to its gentle and purifying influences—there are none

who are not deprived, of a large class of the most valuable and lasting enjoyments of life, by its absence. The divine light which shines from the Gospel of Jesus, is alike beneficial to individuals, families, communities, and nations. To realize the truth of this observation, let the reader compare the condition of Christian nations, with that of Mahometan and Pagan. In the latter, mental and moral darkness, as a thick pall, is spread over the minds of the people—ignorance, superstition, and depravity, prevail—man is a slave to his baser passions, and is in the enjoyment of few of his just rights and privileges—while little that deserves the name of science or art exists in their midst. But in those countries where the Christian religion prevails, and especially where there is religious toleration and freedom, man is more enlightened—is constantly improving his condition, and is making rapid advances in every branch of knowledge. He who can trace the immense elevation of Christian above Pagan nations, in everything desirable in life, to any other source than the sublime principles of the Gospel, must possess a discernment somewhat different from mankind in general.

It is, however, to the influence which religion exercises on families, that I would more particularly direct the attention of the reader. Let any man of candor glance his eye through community, and tell me if he does not find it true, as a general rule, that the families where the name of God and of Jesus Christ are remembered and venerated—

where the religion of the Gospel is understood and respected—where its precepts are observed, and its divine spirit of love manifested by the members, in their intercourse with each other—are not far more peaceful and happy, than those where the subject of religion is entirely neglected. Are not such families more highly respected?—do not the children belonging to them, usually become more useful and valuable citizens? If these positions are well-founded—and few will be disposed to question them—how weighty is the inducement for every considerate husband and wife, to strive, at the commencement of their married life, to establish the religion of Jesus as the object of their love, and the guide of their thoughts and actions.

Even if they have not before given much attention to the subject of religion, marriage is a proper and favorable period to mark out new lines, and establish new and better practices, in relation to this important matter. The light amusements and frivolities of youth are then, in a great measure, to be abandoned. The attention is to be directed to subjects of graver import and deeper importance. Responsibilities of a weighty nature are to be assumed. New practices, regulations, and customs, are to be established and carried into execution—duties and obligations of vital importance are to be discharged.

At this period, too, the parties pass into the conservative class of society—a class whose duty it is to set pure examples and preserve good morals, to



respect and practice upright and salutary, principles, and to strive to perpetuate all those laws, customs, institutions, and principles, upon which the welfare of society depends. In the discharge of these duties, religion must not be forgotten, as it is the basis of national, as well as individual, prosperity. It is an obligation which the married owe to their Creator, the world, and their families, to exhibit a marked respect for the Gospel and its teachings.

To form a just appreciation of the value of religion, and to participate in its benefits and enjoyments, it is highly necessary to possess a correct and enlightened understanding of its doctrinal teachings and principles. It is a singular misconception of human nature, to assert that it is of little consequence what doctrines an individual believes—it is only important that he acts right. Is not this looking at effect without considering their causes? Do not correct doctrinal views, exercise a very powerful tendency to cause men to *act right*? What are the doctrines which people cherish, but their opinions?—and who does not know that their opinions have a marked influence upon their conduct—especially opinions so intimately blended with the feelings, as those upon the subject of religion? When religious doctrines are sincerely believed, they become precepts in an important sense. Do not the Quaker's religious opinions prevent him from engaging in war? Was it not through the opinion that the Deity hates

heretics, that Catholics and even Protestants, felt themselves justified in burning and hanging those to whom they were pleased to apply that epithet?

Let the reader survey the different nations and tribes of the earth, with their different systems of religion. He will very plainly see that the more the religious doctrines of any people partake of the dark, the fearful, and revengeful, the more cruel and retaliatory they are in their conduct. And even among Christian nations, it is plainly perceptible, that in those countries where the religious doctrines, generally, approach the nearest to the simplicity and benevolence of the Gospel of Jesus, the people are ~~more~~ forgiving, peaceable, and charitable. I do not say that there are not some instances where individuals believe cruel and revengeful doctrines, and are yet kind and forgiving in their conduct, and *vice versa*. These, however, are but exceptions to the general rule, and by no means impair the truth of the position I have advanced.

To correct a general tendency, the remedy must be applied to individual cases. If cruel doctrines tend to make the mass of the people who adopt them cruel also, then it becomes necessary to guard every individual mind against the reception of such sentiments. To say that it is of little consequence whether people believe true or erroneous doctrines, if they but act right, is like saying it is of no importance whether they partake of nutritious or poisonous food, if they will but continue healthy?

As poisonous nutriment will fill the body with disease, so will erroneous religious opinions tend to destroy the moral health of the mind. Not only do they exercise a direct tendency, in accordance with their prominent features, but also an indirect influence, by giving their peculiar tinge to all the feelings and thoughts of those who entertain them.

True religious doctrine and pure morality are inseparably connected. The latter flows from the former, as streams from a fountain. Examine the Gospel on this point. There is no doctrine revealed for man's acceptance in the teachings of Christ, or his apostles, that will not, when believed, exercise a salutary influence upon the motives and affections. All the doctrines of the Gospel are of a practical nature—they can be applied to the every day transactions of life, greatly to the promotion of the interest and happiness of mankind. This is the peculiar glory and perfection of the religion of Christ, and distinguishes it from all other systems.

The moral precepts of the Gospel are no more pure than its doctrinal teachings. This should not be overlooked; for it affords a good criterion for the detection of error. Doctrines which are based on principles forbidden by the moral precepts of the Gospel, we may be assured, are false, because they bring the doctrinal and moral precepts of Christ into collision—whereas, in reality, they are united in the most perfect harmony. If the Gospel enjoins love, kindness, forgiveness, and charity upon men, then any tenet founded upon cruelty, hatred, re-

taliation, or unforgiveness, must necessarily be foreign to the Gospel, and erroneous. The stream never rises higher than the fountain. The creature is not required to be more perfect than the Creator. The Deity, in the administration of his government, never violates any moral principle which he has enjoined upon man. Any sentiment which requires us to believe to the contrary—any sentiment which teaches that he hates those he commands us to love—that he remains unforgiving, implacable, and revengeful, when he directs us to forgive “seventy times seven”—that he returns evil for evil, cursing for cursing, enmity for enmity, when he enjoins it upon us to overcome evil with good, and return blessing for cursing, and love for enmity—that he deals in wrath, and cruelty, and vengeance, when he calls upon us to deal in love, and kindness, and peace—any such doctrine, coming, as it does, loaded with the rankest contradiction and absurdity, should be instantly rejected by all candid and sound-minded seekers after truth. Let the reader examine human conduct, and he will perceive that every good action performed by man, comports with some striking characteristic in God’s dealings with his creatures, while every bad action is in contradiction to all the moral principles pertaining to the Most High !

The great leading doctrines, then, of the Gospel—especially those relating to the Deity, his character, and the moral principles of his government—should be deeply fixed in the mind. They

must and will exert a powerful influence upon the conduct of the possessor. Hence the necessity that every husband and wife should adopt clear and enlightened opinions upon the doctrines pertaining to the Redeemer's religion.

The question—What are the doctrines taught in the Gospel of Jesus?—although one of immense importance, I leave here unanswered. Let all judge for themselves. I have my own long settled opinions upon this subject; but I would not urge them upon the readers of this work. I only solicit them to search for light, with a candid and prayerful mind, and with a determination to adopt truth, wherever found. Let reason be the guide, the word of God the umpire, and few can fail of finding that truth which fills the soul with “joy unspeakable and full of glory.”

It is a most fortunate concurrence when a husband and wife agree in their doctrinal views on religion. Such an agreement, while it is the source of much enjoyment, by affording a communion of opinion and sentiment, at the same time saves from those disagreements and contentions on religious topics, which frequently interrupt, and sometimes destroy entirely, matrimonial peace and enjoyment.

This is a point which should claim the attention of the unmarried. It is far more wise to marry one who agrees with you in religious sentiment, than one who disagrees with you. The truth of this assertion must be obvious to all. The inter-

course between husband and wife is so intimate and continual, that a disparity of views on a topic which usually takes a hold so deep upon the feelings as religion, very often becomes a root of bitterness between them. How many instances of wretchedness from this source have come within my own knowledge! A youthful and highly cherished friend (whose remains now sleep quietly in the grave) passed the few years of his matrimonial life in great unhappiness, mainly, as I have reason to believe, from the circumstance that his opinions and those of his wife were at the very antipodes of religious doctrine. Hard feelings were engendered by disputations upon this subject, which imbittered all their domestic enjoyments; and, I have no doubt, tended greatly to cut short his life.

There are probably few places throughout our land, where instances of matrimonial unhappiness from this cause are not known. It therefore becomes young men, in selecting wives, and young women in accepting husbands, to make this a very important consideration. If possible, they should obtain companions with whom they fully coincide in religious doctrine. The importance of this coincidence in sentiment cannot be too greatly magnified. The happiness of all after life will be more or less affected by it.

But as this union in religious views is not always practicable or possible, a few remarks in relation to the conduct of husbands and wives to-

wards each other, when a disagreement on this subject exists, may not be unprofitable.

In the first place, let it be understood and remembered, that the husband and wife have each the same indisputable right to enjoy unmolested, their respective religious sentiments, however dissimilar they may be, or however unreasonable and absurd the views of either may appear. When this right is fully recognised and properly respected, it will exert no small influence in preventing a difference of opinion from becoming a source of mutual unhappiness. Free and full toleration in religion is the principle which should govern husbands and wives in regard to each other. "There should be a perfect toleration," says Hazlitt, "in matters of religion. In what relates to the salvation of a man's soul, he is more concerned than I can be; and to pretend to dictate to him in this particular, is an infinite piece of impertinence and presumption. But if a man has no religion at all, that does not hinder me from having any. If he stood at the church door and would not let me enter, I should have a right to push him aside; but if he let me pass by without interruption, I have no right to turn back and drag him after me. He might as well force me to have no religion, as I force him to have one, or burn him at the stake for believing what I do not. Heaven is, like 'air, accessible to all;' and therefore there is no occasion to trip up one another's heels on the road."

There is a certain degree of respect, which each

should pay to the religious opinions entertained by the other. Not that they should show approbation of sentiments which they do not believe. But a due deference should be paid, in such cases, even to error—not for the error's sake, but for the sake of the husband or wife who cherishes it. A sufficient deference, at least, to prevent making such error a subject of ridicule, sarcasm, or vituperation. These manifestations should always be carefully avoided. When the husband is in the habit of ridiculing the sentiments of his wife, or the wife is accustomed to speak contemptuously of the views of the husband, the effect will be to confirm each other in their sentiments, whether right or wrong, in addition to that wounding of the feelings and cooling of the affections, which are the unfailing fruits of such unwise proceedings.

When husband and wife materially disagree on religious topics, each will undoubtedly possess a strong desire to convert the other to their own views. This is a natural wish; and it is commendable to entertain it, to a proper extent; but it should always be held subordinate to another and better desire, and that is, that both should be brought to a knowledge of the truth. Still, each believing they possess the truth, each will be anxious to induce the other to adopt their opinions. And what description of effort should be made to this end!

As already suggested, you should never yourself indulge in ridicule—or when company is present.



who may agree with you in religious sentiment, never lead the conversation, or allow it to be led, if possible to avoid it, in such a manner as to induce the utterance of expressions which may irritate or wound the feelings of your companion. This will undoubtedly require some circumspection and forbearance; but you should be willing to exercise these restraints, from regard to one whose happiness you should ever prize.

4 In all your conversations on religious topics, never be actuated simply by a desire to achieve a victory. A victory over a wife!—a victory over a husband!—There are no laurels to be gained in such an achievement. It is too much like a victory over one's own self, to give great complacency of feeling! Let the object rather be, to give light, and truth, and peace to each other. And although your success in maintaining your sentiments may in reality be a victory; yet it should be brought about in such manner as to prevent, as far as possible, its presenting such appearance, especially to the party who may have been induced to modify or change their views.

Husbands and wives should never allow themselves to dispute on religious topics. There is a wide distinction between *disputing* and *investigating*. The former is mere declamation, generally abounding with vituperation, and leading very seldom indeed to any valuable results. The latter, consisting of a calm and peaceful process of reasoning, is the only course the married should

pursue, to convince each other of the truth of their respective doctrines.

Their difference of opinion should not be a subject to be taken up indiscriminately, at any time, whenever a word is dropped in which both cannot agree. But on certain and proper occasions, when circumstances will permit, the husband and wife should sit down to a candid and careful examination of the religious differences which separate their minds. And let them be very careful that none but the most kind and pleasant feelings be manifested on such occasions. Or, if either party discover that any other emotion is arising in their own, or the bosom of their companion, the investigation should cease for the time, to be renewed under more favorable auspices.

These examinations should not be conducted so much in the stiff and formal manner of argumentation and controversy, as in the form of *advice*—there should be a friendly and mutual interchange of opinions, solely for the purpose of imparting to each other information, knowledge, and truth. Every prejudice, every improper bias, should be thrown entirely aside, with all appearance of dictation or authority—so that the mind may be unimpeded in its operations, and be ready and willing to recognise truth, whenever its divine features appear.

While both have an equal right to speak, let both be willing to listen—while both can be instructors, let both desire, anxiously desire, to learn

—while both have the privilege of adhering to their opinions, let both form the high resolve to abandon their own views whenever they perceive them to be untenable, and adopt other opinions the moment their cool judgment approbates them and whispers they are true!

There should be no pride of opinion indulged in such cases—no desire to adhere to a point from mere dislike of acknowledging a mistaken view. No triumph should be manifested in an argument gained—no disgrace attached to defeat. But both should be willing and ready to abandon a position and relinquish a doctrine, however strongly they may have before believed it, whenever they clearly see “the better reason” is against them. This is the only proper course to be pursued—it is the only course that can lead to unity of sentiment—that can direct them to truth.

On all these occasions, the Word of God should be open before you. Its sacred pages should be mutually perused with an ardent desire to understand their contents; and its declarations should be considered as decisive upon every controverted point. Let it be borne in mind, that ours is a *translated* copy of the Scriptures. The translators, although undoubtedly honest men, and learned for the age in which they lived, were not *inspired*. It is not, therefore, surprising that they should in some few cases have misconceived the meaning of the original language. This renders it more necessary to exercise care in examining the Bible,

to see that the ideas designed by the inspired penman are clearly understood.

Whenever a passage is read, in regard to the meaning of which you disagree in opinion, let that passage be a particular subject of mutual inquiry. Examine the connexion in which it occurs—study critically its peculiar phraseology, and endeavor to ascertain how similar terms and phrases are used in other portions of the Bible—read carefully and candidly the remarks of learned commentators of different sects, and weigh well their suggestions. In this manner, a good degree of light and instruction can be obtained, which will be of the utmost service in arriving at a just understanding of its meaning.

Such are the feelings which husbands and wives who disagree in religious sentiment should manifest towards each other—such should be the character and temper of their proceedings, in their efforts to arrive at that mutual understanding of doctrinal points, which is one of the most desirable coincidences of married life. When these investigations are engaged in with an ardent desire to learn of Jesus, and to adopt, without any reserve, without any fear of man, and without any regard to the taunts or scorn of others, whatever appears reasonable and Scriptural, the result will almost invariably prove propitious. Both parties will adopt the same views, rejoice in the same hopes, and find consolation at the same fountain of truth and peace! Or, if this is not the result, the labor

and time thus spent will not be in vain. It will tend to soften prejudices, to awaken charitable emotions, and fill each bosom with the spirit of Christian toleration, and prevent a disagreement of opinions from engendering a disagreement in feeling and affection.

What lovelier sight can be witnessed on earth than a youthful couple, moved by the same divine impulse, thus going hand in hand in pursuit of heavenly truth!—thus seeking early for the pleasant paths of wisdom!—thus inquiring the way to Mount Zion!—thus mutually assisting in filling each other's minds with light celestial from heaven! The Father of spirits approves their efforts—the angels smile upon them—and the prayers of the pure and righteous will accompany them!

But religion consists in something more than merely entertaining correct doctrinal views. An individual may have a perfect understanding, and a full belief, of all the truths of the Bible, and yet be destitute of religion.

I have known many people of this description. They possess logical minds—can reason well—can hold a good argument, and deduce the clearest inferences and conclusions—can sweep all before them in a theological disputation. But their religion holds its seat in their head—it seems not to reach the heart! In their daily walk, they exhibit a manifest disregard of the moral injunctions of the Gospel, and *violate in practice, the very principles they advocate in theory!* Persons of this

class are a dishonor to religion—they are a dead weight to the denomination to which they may happen to be attached—and their exertions in behalf of any doctrine will but tend to sink it lower in the estimation of all the virtuous and pure hearted.

The religion of the Gospel possesses a life-giving spirit, which will manifest itself in the conduct of the believer, when its principles are actually cherished in the heart. As before remarked, the doctrinal and moral principles of the Gospel are susceptible of a *practical* application, in the ordinary avocations of life. Hence these principles should not only be acknowledged by the understanding, but should be infused into the emotions of the soul—they should be incorporated into the feelings, as well as the mind—they should be allowed to control the will and the habits, as well as the speculative theories.

Having passed the frivolities of single life, let it be the especial desire of the married to put into practical application, in daily life, the principles of the religion they profess. Most people are attached to some particular denomination of Christians, and are undoubtedly desirous of forwarding its interests. Allow me, then, to say to every reader, if you would recommend the doctrine you profess to believe to the acceptance of the world—if you would have it respected, and honored, and adopted by the enlightened and moral—strive to live constantly under the influence of its moral pre-

cepts—endeavor to reduce its principles to every day practice.

Theoretical argument is very well, in its proper place ; but the argument of a blameless life—of a meek, benevolent, kind, and forgiving spirit—of an honest, virtuous, and discreet walk before the world—will be of immensely greater benefit to your denomination, than all the theories in the world !—One individual leading such a life, will do more to recommend your system of doctrines to the favor of the public, than a hundred who may *reason* well, but who neglect to *act* well.

The married should always exhibit a proper respect for religion in their domestic circle. On certain occasions, (the frequency of which must depend upon the views of duty entertained by the head of the family,) the different members should be assembled for family worship. Let an appropriate chapter be read—a hymn sung, if practicable—and a prayer offered by the husband to the Father of mercies. If he feels incompetent to lead in extempore prayer, let him read one from some family manual. I am clearly of the opinion, that a well-arranged prayer can be read from a book, with as much profit to the listeners, and even to the reader himself, when he enters properly into its spirit, as one that is uttered with little or no premeditation.

Before closing this chapter, I must be indulged in another remark. Let all who bear the Christian name, exhibit the spirit of charity ! St. Paul

rank charity as the highest of the Christian graces. Whoever is destitute of this spirit, can lay no just claim to be considered a follower of Christ. I have especial reference to differences of opinion on doctrinal points.

There is no illiberality more striking—no token which manifests more distinctly the absence of the spirit of Jesus—no clearer exhibition of selfishness, littleness of soul, and barrenness of heart—than to deny unto a believer in Christ, the Christian name, simply for a difference on speculative points in religion! Reader, never become guilty of this great folly and greater wickedness! Look wherever you will, and you will discover that actual Christians—those who have imbibed the true, catholic spirit of the Redeemer's religion, always extend broad and wide the mantle of charity. They look upon the family of man as a common brotherhood. To all who acknowledge belief in Jesus as their Saviour, and who lead lives of morality and peace, they extend the Christian name and Christian fellowship.

Follow this worthy example. Never confine your good-will to the narrow bounds of any sect. Look upon the different denominations who acknowledge Christ as their Master, as branches of the same church of the Redeemer—all working in their respective spheres, for the promotion and extension of the Messiah's kingdom on the earth. This is the only true and evangelical spirit. Be-



lieve and acknowledge that there are Christians in all sects and parties; and never exclude from your good-will or charity, another who honestly differs from you in religious doctrines.

## CHAPTER VII.

### ATTENDANCE ON DIVINE WORSHIP.

" Lord of the worlds above,  
How pleasant and how fair  
The dwellings of thy love,  
Thine earthly temples are !  
To thine abode my heart aspires.  
With warm desires to see my God."

It is a generally admitted truth, that the public worship of God exerts a highly salutary influence upon the morality and happiness of community. Such are man's passions and propensities—such his general frailties and imperfections—that he needs some restraining power to guard him against those practices which lead to degradation and ruin ; and some directing light to guide him into " paths of pleasantness and peace." This power and this light are furnished in the divine institution of religion—in the perfect principles of Christianity, brought most effectually to bear upon the human understanding and conscience, in the services of the sanctuary of the Most High. To assemble in the house of God, from Sabbath to Sabbath—to listen to the songs of praise to the Giver of all good—to join in humble prayer and devout thanks-

of the hearer, let his individual views be what they may. Those whose hearts are in a right state, are willing to receive instruction and admonition from any source whatever. If they cannot obtain such instruction under favorable circumstances, they will seek for it under unfavorable, rather than to deprive themselves of it entirely.

Whoever possesses a doctrine which is founded on the plain declarations of Scripture, and the clear deductions of reason, and who are blessed with an ordinary share of discernment, need entertain no fears of being led astray by listening to erroneous sentiments. It is true, there will be greater necessity for care in listening and discriminating, to separate the true from the false. But this will not be a difficult task to the mind which calls to its aid the numerous resources for obtaining religious information, which now abound.

When attending church under these disadvantageous circumstances, there is a greater responsibility resting upon the head of the family than in other cases. After listening to a discourse supposed to contain any prominent objectionable features, on returning from meeting, these errors should be pointed out to the family in a plain, lucid, and familiar manner, accompanied by satisfactory demonstrations and evidences from the sacred Scriptures. In this manner truth can be brought to light; and any influence which error might otherwise exercise can be entirely neutralized.

There is one advantage which families situated as above described can secure to themselves; and that is, to obtain books and periodicals, advocating the doctrines to which they adhere. These can be made to exert a most salutary influence, when a proper taste for religious reading is cultivated in the family. A well-regulated publication, coming steadily into the bosom of the household, will be a silent, yet effective preacher—not only declaring the truth, but guarding the minds of the household against the influence of any deleterious sentiments to which they may be exposed. Every husband, therefore, who has a proper regard for his family, will not fail to secure such a faithful auxiliary, to aid in the promotion of the knowledge and virtue of those over whom he is appointed as guardian.

It is not unfrequently the case, that a husband and wife disagree in their religious sentiments, and desire to attend different places of worship. This is an unpleasant predicament, and unless great prudence is exercised by both parties, it will lead to the most unhappy results. The difficulties, the contentions, the bitterness of feeling, which from this cause frequently arise, destroying all the social and domestic enjoyments of the family circle, afford another evidence of the necessity that young people should make a similarity of religious sentiment one of the most important considerations in selecting their companions for life. My views upon this point receive daily confirmation, both from reflection and observation.

It is very desirable that both husband and wife should attend the same meeting. It appears much better before the world, than for them to separate; and it would conduce in no small degree to their individual happiness, if such an arrangement could be effected under proper circumstances. But there should be no compulsion, direct or indirect, in the matter.

Each party in the marriage compact has an unquestioned right to entertain such religious doctrines as seem to them best, and to attend upon such description of preaching as is most agreeable to their feelings and views. Nevertheless, it is both desirable and proper, where these disagreements exist, that every consistent effort should be made to bring about a union of views and practice.

How shall such a consummation be accomplished? Shall the husband imperiously command his wife, on pain of his indignation and wrath, to forsake her place of worship, and attend such meeting as he shall please to direct?—and shall he treat her coldly and harshly, and deny her those little favors, for which a wife is usually dependant on a husband, if she fails to comply? This would be ungenerous and ungentlemanly in the extreme; and no good husband will adopt such a course.

On the other hand, shall the wife commence a systematic series of efforts to torment her husband into a compliance with her wishes in this respect?—shall she rail and scold at him, from morn until night, and from night till morn?—shall she beset

him with lowering frowns and hysterical tears?—shall she heap opprobrious epithets, and ridicule, and contempt upon his doctrine, his denomination, or the society with whom he worships?—shall she determine to give him no peace or rest until she fairly *worries* him into a consent to her plans? I have known instances where the wife has pursued this course. But it is always at the sacrifice of her character.

No woman who possesses the qualities of a lady, or the spirit of a Christian, or entertains that respect and affection for her husband which is one of the highest graces of a wife, will ever pursue such a course. It is ridiculous, abominable, and wicked! And besides, it will prove unsuccessful, in the great majority of cases. Husbands who have the spirit and independence of men, who have a proper estimation of their own dignity of character, or who place any value upon their own religious sentiments, will never yield to such measures.

If a couple are so situated that they think one should give up their meeting and accompany the other—if they believe that decorum and propriety of appearance call for this—or feel that their attachment for each other, and their dislike to separate even in this matter, demand it—then the question arises, which shall give way? There may be a diversity of views on this point. But my own opinion is, that, as a general rule, in such

cases, the wife should relinquish her place of worship, and attend her husband's.

There are several reasons which seem to call for this. The husband is the head of the family. He is recognised as such by community; and as such, there is a certain degree of deference and respect which should be paid to his views and feelings. Where but one *can* have their way in an important matter, propriety, custom, and public expectation require that the husband's desire should prevail. This position is strengthened by the language of St. Paul—"For the man is not of the woman; but the woman of the man. Neither was the man created for the woman, but the woman for the man."\* "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church."†

The wife who, in such a case, insists that her will and pleasure shall be law for her husband—that he shall abandon his own opinions, his own sense of right and decorum, and succumb to her will, and follow her dictation, and obey her commands, not only lowers her husband, but degrades herself in public estimation. Let community be right or wrong on this subject, they will look with contempt both upon the wife who demands, and the husband who admits, that her will shall be gratified in a matter so important as this. The domineering wife and the cringing husband present a

\* 1 Cor. xi. 8, 9.

† Eph. v. 22, 23.

spectacle as unnatural, as their practice is discreditable to both parties. The woman who cherishes a proper self-respect, and who entertains any affection for her husband, and has a just regard for his reputation, will be very far from striving to compel him to give way to her dictation, in regard to a matter so entirely before the public as that which has called forth these remarks.

It is often the case that a husband and wife have a great dislike to separate as they proceed to the worship of God, and yet both are so attached to their different meetings, that it would be a great sacrifice of duty and feelings to give them up. This presents the subject in a new aspect.

When the parties stand in this relation to each other, the most judicious and satisfactory course, will be for each to attend the other's place of worship alternately—the wife accompanying the husband one Sabbath, and the husband the wife on the next Sabbath, and so on, *ad indefinitum*—or until one party will voluntarily consent to go with the other constantly. Such an arrangement is highly honorable to both parties. It exhibits a spirit of liberality and generosity—a desire to accommodate and please each other—and a disposition to listen to the declaration, and judge of the correctness of sentiments by each entertained—which is creditable in the highest degree.

This reciprocity should be fair and equal. Each party should demand no more of the other than they are willing to return. The wife should as



cheerfully and as often go with her husband, as he will accompany her. It is not unfrequently that great inconsistencies are exhibited in this respect. I have known wives to importune and prevail upon their husbands to attend church with them occasionally; but when they were solicited to return the favor, and now and then accompany their husband to his place of worship, they have flatly and sullenly refused! Is this fair, or generous, or honorable? By virtue of what right can a wife demand concessions of her husband, which she is not willing to grant in return? On what principle, worldly or Christian, does she ask him to favor and please her in a manner which she is not willing to favor and please him?

There is a spirit of generosity, a desire to accommodate and please, in this respect, which clearly and strikingly distinguishes the Christian lady from the bigoted and ill-bred woman! A wife who is actually a lady and a Christian, is willing to do all in compliance with her husband's religious views, or even prejudices, that she is pleased to have him do, in regard to her own views or prejudices. While she who refuses to act up to this principle, is neither a lady nor a Christian. The same remarks will apply to a husband's proceedings on this subject.

This arrangement to attend alternately each other's meeting, will become a source of mutual gratification and benefit, when engaged in with a right spirit. Both husband and wife have the

satisfaction of knowing that their companion frequently listens to those doctrines which they believe to be true; and they may both indulge the hope, that they shall be mutually enlightened and brought to a greater unity of sentiment, by thus hearing both sides of controverted points in religion. The discourses to which they listen should become frequent subjects of conversation. Not to make them themes for disparagement and ridicule, but that the parties may aid and enlighten each other in regard to any points which they could not understand alike. These conversations should be held in the most kind and affectionate spirit. Or if conversation upon these topics cannot be accompanied by such a spirit, let it be avoided entirely.

When the married cannot agree for either to accompany the other constantly, or for both to attend alternately, each other's place of worship, there is but one remaining course to pursue—and that is, for both to attend their own meetings separately, as before their marriage. This must be unpleasant in the extreme to those who have sensitive hearts, and who are much attached. But it would be far better than wholly to abandon public worship.

This latter effect is frequently the result of these disagreements. I have known instances where the married have experienced so much vexation and unhappiness from the clashing of their views and feelings on this subject, that they have finally forsaken the house of God entirely. But this need not, and should never be allowed to be, the fruit of

a difference on religious topics. As before remarked, when no other course can be pursued in peace, let husband and wife attend their separate meetings, without interruption or interference. Let neither throw any obstacles in the other's way. If they cannot speak to one another in relation to their different places of worship, let each silently pursue the tenor of their way, with such satisfaction as their unpleasant circumstances will allow. But by no means should husbands or wives become strangers to the house of the Lord, because their companions will not accompany them! This circumstance is no valid excuse in the sight either of God or man.

I turn now to a different class. I would address those husbands and wives who, fortunately, agree perfectly in their religious sentiments—who attend the same meeting, and are located within a convenient distance of the house where the doctrines they believe are statedly proclaimed.

There are many to be found in every community, who, although belonging to a religious society, and aiding perhaps liberally in the support of public worship, nevertheless, seldom attend themselves. When they do occasionally allow their feet to tread the earthly courts of the Lord, they seem to view it as a kind of penance which they must endure for propriety's sake solely. Such people are never without a pretence for their negligence—for where the heart is disinclined, the head will be prolific in apologies. The weather is a favorite excuse

for this class. It is either too wet, or too dry—too hot, or too cold. But the same individuals, on a week day, will drive through storms, or heat, or cold, to secure a trifling amount of paltry gold.

When the weather is so pleasant that it cannot possibly afford shelter for an apology, then they are unwell,\* or they must write—or they have a book they must read—or some other pretence, equally groundless and unworthy. Thus they go on, from year to year, defrauding their own souls of the bread of life, depriving themselves of the peaceful and purifying influences which flow from the worship of the Holy One, and bringing a reproach upon the religion they profess to believe, and the denomination to which they belong.

I am satisfied the most of this class are negligent in their attendance upon divine service, entirely through want of proper reflection. They do not fully realize the influence which the course they pursue exerts upon themselves, nor the effect of their example upon society at large. If they would but reflect, that the public worship of God lies at the bottom of human enjoyment and prosperity—that it tends to cleanse the heart from moral pollution—that it awakens and strengthens all the better powers and faculties of our nature, and enables us more successfully to subdue the passions into their proper channels—that it exalts and

\* There are those who are troubled with a certain description of intermittent complaint, which regularly returns upon them once in seven days. It may be called "the stay-at-home fever."

commends virtue before the eyes of the world, while it condemns and degrades vice—that it tends to promote and strengthen all the best interests of mankind, by giving light to the understanding, honesty to the intentions, and kindness and benevolence to the disposition—if these reflections would but arise in their minds, I am certain they would no longer willingly absent themselves from the house of worship.

Realizing such to be the influence of divine service, all considerate and conscientious people—all who have the welfare of mankind at heart—who respect the institutions of religion, and have any regard for the interests of the Gospel—will view it as a sacred duty, an imperious obligation, to attend constantly upon the exercises of the sanctuary. If one individual can be released from this obligation, on some trifling ground, then all can. Were all as negligent as some, the house of God would be forsaken, the glorious light of the Gospel would be quenched, and Christendom would again become involved in darkness, ignorance, and barbarism—the busy hum of commerce and the arts would ere long cease—science and literature would be abandoned, and but a few generations would pass away, before man, even in what are now Christian lands, would bow in adoration before “idols and graven images,” in the midst of degradation and pollution. That civilized society is not already involved in this downward tendency, is not to be attributed to the exertions of the habitual absentee from church-

No good man, no individual with a pure heart, or with right intentions, will desire to be excused from this duty. Those who cherish respect for religion, will esteem attendance at the house of God as a privilege, rather than a burden—as a blessing, rather than an irksome task—as a pleasure, rather than a painful martyrdom of inclination and ease. Such people, instead of seeking frivolous excuses for absence, instead of lounging listlessly at home, a prey to ennui and indolence, or sauntering in the streets, or wandering through fields and forests, will strive to remove every obstacle that would detain them, and punctually and joyfully appear in the courts of the Most High. And when necessity compels them to tarry at home, they regret it as a painful deprivation. There is no test that more clearly reveals the amount of regard which any individuals cherish for Christianity, morality, or purity of heart, or the welfare of society, than their habits of attendance at church.

Husbands and wives are under peculiar obligations to be unremitting in their attention to the worship of the Creator. They owe it to God, thus to manifest their gratitude for the favors he is daily showering upon them—they owe it to the Redeemer, who toiled to establish his Gospel, so rich in benefits to man, thus publicly to testify their attachment to his religion—they owe it to the religious society to which they are attached, as well as to its pastor, thus to give them their countenance and approbation—they owe it to the community

in which they reside, and especially to their own families, in this manner to set an example which shall be of a salutary tendency. The enlightened and well-meaning husband and wife will no more seek to avoid this obligation, than those occupations upon which their subsistence depends. When Sabbath morning arrives, they will as regularly and punctually make their preparations for attendance at the temple of worship, as they do on week days, for their usual avocations.

The family arrangement should be such, if possible, that all the members of the household may repair to the house of God. In this matter, much depends both upon husband and wife. By their example, their advice, their assistance, they can so influence and aid the family that every individual, whose circumstances permit, will accompany them. It should be the constant object and effort of all heads of families, to introduce and establish so desirable a practice.

There are many people who are quite constant in their attendance at church, *a part of the Sabbath*; but who are seldom present at more than one service. The other portion of the day, they undoubtedly spend in idleness, vain amusement, or labor. But this class should remember, that the Sabbath was not set apart for amusement, or labor, or indolence; but for the rest of the body, and the worship of God. And that listening to divine worship but once in the day, they but half discharge their duty.

Females are frequently compelled to tarry at home on Sabbath mornings, to prepare a luxurious dinner for the family. This is an unnecessary labor, and should be dispensed with. It might be shown on physiological principles, that feasting on a day when the body is but little exercised, is injurious to health. But aside from this consideration, the practice should be discountenanced as one interfering with that moral and religious improvement, for which the Sabbath was instituted. The family is better without such a dinner, than with it. Let the body on that holy day, partake of plain and simple food; but let the mind feast and luxuriate upon things heavenly and divine—let it eat of that bread of life, which nourishes the moral sensibilities, strengthens the soul, and gives life and vigor to all the better traits of man's nature. No occupation that can possibly be dispensed with, no circumstances that can be avoided, should be allowed to detain any portion of the family from public worship, whenever the congregation assembles to adore and praise the King of kings.

Much depends upon habit, in attending church. Whoever allow themselves to be absent one Sabbath, without good reason, will be the more easily induced to tarry at home the next. Those who have habituated themselves to spend their Sundays in listlessness or amusement, find it difficult to become constant attendants on public service. It requires no small struggle to introduce a change of this description. But those who are the most



in the habit, find the least impediment in their way, and experience the greatest enjoyment while sitting in the temple of the Most High. They feel it to be their Father's house, their spiritual residence, their home; and often do they find it to be "the very gate of heaven to their souls."

It is important that all who have any regard for religion, should strive to establish it as a *settled habit*, to turn their footsteps on each succeeding Sabbath to the courts of the Lord. To aid in accomplishing an end so desirable, they should frequently review in their minds the whole subject of divine worship—its nature and object, its influence on individual and national prosperity and happiness, and all the salutary and inconceivably important benefits which it bestows upon mankind. Looking at the subject in this point of view—estimating the public worship of God by what it has already done for the world, and what it may and will do hereafter—who can fail desiring the time speedily to arrive, when all shall unite in the exclamation of Israel's sweet singer—"How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord."

## CHAPTER VIII.

### BEHAVIOR IN CHURCH.

"O happy souls that pray  
Where God appoints to hear!  
O happy men that pay  
Their constant service there!"

IN order to be benefited by attendance upon the public worship of God, it is necessary to be actuated by right motives, and to be governed by certain rules of propriety. The object of congregating in the house of prayer, is not to converse upon the ordinary topics of the day, or to make observations on the dress or appearance of the congregation, or to doze away an hour in a dreaming revery, in which visions of "loss and gain," "good bargains," "high profits," flit across the half conscious mind! So far from this, the true object of worship is to improve the mind, purify the heart, enlarge the affections, and strengthen the love we bear to God, and to fellow-man. To the extent that we fail in experiencing these influences, do we neglect the advantages a kind Providence has placed within our reach. But how many forget that temples are reared, and the Gospel ministry established, for

these purposes. How many attend church merely "to see and be seen!"

I have known people who, on returning from worship, could describe the dress of almost every individual in the congregation—especially of any strangers who were present. This shows how their time was occupied during divine service, and in what estimation they hold the actual worship of God. It indicates that they are much more quick to notice a new dress or riband, than a new truth in the discourse of the speaker—that they are more ready to discern the set of a garment on their neighbor, than the application of a moral reproof to their own consciences. This class of hearers are so graphically described in the following anecdote, that I cannot omit its insertion.

"Well, Laura, give me a short sketch of the sermon. What was the text?"

"Oh, I don't know. I've forgotten—but would you believe it! Mrs. V. wore that horrid bonnet of hers! I couldn't keep my eyes off of it all meeting time; and Miss T. wore that new shawl which must have cost fifty dollars. I wonder her folks don't see the folly of such extravagance—and there was Miss S. with her pelisse—it's astonishing what a want of taste some folks exhibit."

"Well, if you have forgotten the sermon, you have not the audience; but what preacher do you prefer, this one or Mr. A?"

"Oh, Mr. A., he is so handsome and graceful, what an eye, and what a set of teeth he has!"

If any of my readers shall discover their own portrait in this *discriminating* young lady, I trust it may do them good. Let it induce them, hereafter, to pay less attention to the personal appearance of either preacher or congregation, and devote more of their thoughts to the services in which they have assembled to engage.

Every worshipper should strive to be in church at a seasonable hour. There are few things more disagreeable than for loiterers to be dropping in, after the exercises have commenced. They themselves lose whatever has passed before their entrance, besides disturbing the audience, and interrupting the services. One mark of punctuality and love of the Gospel, is always to be seated in the appropriate place before the commencement of worship.

I will here also remark, that the habit of congregating around the doors and entries of the church, and remaining in conversation until the moment for the exercises to begin, or until they have actually commenced, is one that should be abolished. It is indecorous to make the house of God a public exchange, for conversation on business and worldly affairs in general. On arriving at the house of worship, every individual should immediately proceed to be seated. Propriety of appearance not only calls for this, but it is well to allow the mind a brief period to call in its thoughts, and become composed and prepared for the high and holy exercises in which it is to engage.

I need not here remark upon the impropriety of whispering, laughing, changing of seats, or like disturbances, during divine service. Surely none who lay claim to politeness, none who would sustain the character of lady or gentleman—will ever be found guilty of these indecorous practices. They invariably indicate low breeding, vulgar habits, and empty minds!

After having thus assembled in the house of prayer, cast the world with all its cares and perplexities from the mind, and bestow an undivided attention to the exercises of the occasion. Such attention is essentially necessary, to secure the advantages which accrue from the services of the sanctuary. To be heedless and inattentive to the exercises in which the congregation engage—to be unmoved by the melody in which the praises of the Holy One are chanted—to gaze with idle curiosity upon the surrounding audience, scanning the fashions of the day, while prayer is put up to the throne of Mercy—or to sit during the exposition of divine truth, with a listless mind, and with thoughts wandering to any and every other topic, rather than that to which attention has been particularly invited—is to defraud ourselves of the benefits and enjoyments of a communion with the great and good Spirit.

The congregation is addressed by a person chosen expressly for, and devoted to this service. Each individual should consider himself as distinctly and personally spoken to, by the preacher,

as though he were the only person present. It is but common courtesy to give attention to those who converse with us; and the same courtesy demands that the hearer shall respectfully listen to the language which is spoken especially for his advantage and benefit.

It is undoubtedly true, that the attention which an audience pays to a speaker depends much upon what he offers for their consideration. Novelty is always attractive. There is no difficulty in obtaining the undivided attention of an audience, when their notice is called to anything marvellous, strange, or exciting. And there is but little comparative merit in attending church, or in giving all attention, when a great and novel attraction presents itself. The higher merit consists in visiting the house of God, and listening respectfully to the topics presented, when no wonder is to be excited and no curiosity to be gratified. People are willing to hear that which is entertaining or startling. But are all equally willing to listen to the recital of their duties and obligations?

Novelty is not always to be expected in public worship. The services of the sanctuary were not established to indulge an idle curiosity, or to minister to an itching desire for new and strange things. Those who feel no interest in public worship, except when they anticipate the gratification of these feelings, pay but a poor compliment to their own discernment and taste, or to the Christian religion itself. The worship of God was instituted to make

good impressions upon the minds and hearts of the people—to give them better views of the character of their Creator and of their Redeemer—to enlighten their understandings in relation to the nature, objects, and results of the reign of Jesus—to furnish them with a clearer insight into their duties, and awaken in their hearts love to God and to the world at large. These, and these only, are the influences and the fruits to be expected from it. If any have a vain curiosity to be gratified, or desire to witness novel and exciting exhibitions, let them not look to the house of God with expectations of this description. Or if feelings of such a nature ever there find food, it must be at the expense of true religion and morality.

There will necessarily be more or less *sameness* in public worship. This is unavoidable. There will be a sameness in the hymns, and in the music in which they are sung—there will be a sameness in the prayers that are offered—there may be a degree of sameness in the sermons of the preacher. And what then? Are we to adopt the principle, that everything characterized by sameness is to be neglected and abandoned? Were this rule to be established, our most valuable interests would be thrown aside. There is sameness in all that pertains to the every day avocations of life. Are these to be given up? There is great sameness in the highest pleasures of existence. Shall we for this reason forego their enjoyment?

The sameness which characterizes the services

of the sanctuary, so far from being an objection, is, to a certain extent, a valuable qualification. Can a great and important truth, which takes hold upon eternity—which grasps the everlasting destiny of the soul—be repeated too often, or set in a light too clear? Are not the important declarations that our Creator is “a just God and a Saviour”—that he “is long suffering to us-ward, not willing that any should perish, but that all should come to repentance”—worthy of being declared and reiterated through all time? Is it possible to repeat too frequently the commandments of God, and the moral precepts, injunctions, and principles of the Gospel? These repetitions tend to fix deeper and stronger upon the heart, those doctrinal and moral truths upon which the welfare of mankind so greatly depends. It is said the apostle John, when he had become so advanced in years that his voice had almost entirely failed, would frequently be carried into the midst of his Christian brethren, and with the tremulousness of age, continue to repeat this short but comprehensive exhortation—“Little children, love one another!”. Could the venerable apostle repeat this pathetic admonition too frequently?

The sameness, then, which characterizes public worship, is not a valid apology for absence from the house of God, or for inattention to the exercises when present. I am willing to make due allowance for bodily feeling. I am aware how difficult it is for some people, who pursue an active and la-



borious occupation, to remain seated in a crowded congregation for any length of time, without relapsing into a torpid, sleepy state.

This somnolency, however, should not be given up to without a struggle. Whenever it begins to steal upon the senses, instead of yielding to its embrace, the most vigorous effort should be made to avoid its power. In this, as in all other matters, much depends upon *habit*. If we accustom ourselves to sleep in church, sleep will come as regularly as we take our seats. But if we make it a habit to be active and attentive in our minds, it will require but little exertion to keep both our eyes and our ears open.

To become habituated to this inattention during divine service, is to lose the most important benefits which flow from Christian worship. With this class of people, the words of the speaker literally pass in at one ear, and out at the other. They retain but little of a discourse, unless it is marked by some very striking and peculiar characteristics. Sentiments of an ordinary, though useful description, pass through their minds as water through a sieve, leaving no trace behind!

This unprofitable manner of hearing is generally owing to a lack of mental discipline. To listen with benefit, it is necessary to have command of the operations of the mind—to be able to hold the thoughts steadily at any point the will directs, and prevent them from flying off in pursuit of every straggling vagary that may wander through the

mental region—and to turn the whole force of the understanding to the recognition of the argument as presented. To be able to do this, the mind must be disciplined to the control of the will.

Hearers should not confine all the mental labor necessary for a due understanding of a discourse, entirely to the speaker. They should not sit like statues of clay, as though they had no part in the matter, except to be impressed upon by the mere physical strength which the speaker may have ability to bring to his aid! They have a labor to perform, as well as the person who addresses them—a labor similar in character, but less in degree.

The speaker can present his thoughts, and spread out his arguments, before his audience; but he cannot *understand* for them. They must understand for themselves. And this requires mental labor. They should, therefore, not only be awake, but their minds should also be in a state of activity. They must, in a certain sense, work with the speaker, in the execution of his task. They should take up the argument as he presents it—they should strive to comprehend and appreciate the logical principles upon which he bases his positions, and see that they are true and not assumed—they should then travel along with him, as he takes one laborious step after another, in his mental process, scrutinizing every deduction to observe whether it is legitimately drawn, until they arrive, in company with him, at the conclusion of the argument. In this manner, they will be able not only

to understand the truth which has been substantiated, but to comprehend the grounds upon which that truth rests, and the collateral evidences which support it. By giving this undivided attention, they will be capable at any time afterwards of availing themselves of all the arguments and suggestions to which they have listened, in refreshing or confirming their minds, in regard to the truth they were brought forward to support.

To be benefited by public worship, it is necessary to listen with such attention, that the moral precepts and duties proclaimed shall be deeply impressed upon the heart—so deeply, indeed, that they will go with the hearer in the busy avocations of life, and there influence and guide him. Hearers should be honest and faithful to themselves, and apply to their own hearts and consciences so much of the speaker's admonitions as their circumstances demand. They should never pass over to their neighbor any remark that is applicable to themselves.

Some people are very friendly and accommodating in this respect. They are so exceedingly bountiful and liberal, as to bestow everything of an admonitory character in a sermon to those around them, without reserving a word for themselves! They are so very eager to see how well the speaker's remarks hit their neighbor's case, that they entirely forget to inquire whether some of the allusions may not apply to their own conduct. Or, if perchance an admonition comes so

well directed as to strike their conscience fairly in the face, so that they cannot avoid instantly exclaiming, "That certainly means me!"—then they are offended at the speaker for being *personal*!

There are few, if any remarks in a religious discourse, that can properly be called personal. If an individual stands in the way of a salutary admonition, and feels that it fairly hits him, it is not the fault of the admonition, or the speaker, but it is his own fault, that his conduct has been such as to place him in a condition where a general reproof would wound him! Whenever the utterance of a sound moral precept is unpalatable to the hearer, it should warn him that there is something that needs amendment in his own heart!—When the conscience flutters under the infliction of a moral injunction, it should indicate to the owner, not only that his conduct has been improper, but that he was in want of precisely such a reproof, and he should endeavor to be benefited by it.

A hearer who is true to his own best interests, instead of striving to see how little of admonition he can take to himself, will endeavor to receive with a proper spirit whatever is suitable to his own case—instead of endeavoring to screen himself from the keen and well-directed shafts of moral truth, he will bare his bosom willingly to them, feeling assured that they "wound but to heal!"

## CHAPTER IX.

### SECOND MARRIAGE.

"Let heaven-eyed prudence be my guide."

I AM sensible, respected reader, that in commenting upon the subject named in the title to this chapter, I am treading on delicate ground. Nevertheless, this shall not deter me from submitting to your consideration a few thoughts, which perchance may be of some benefit, or which, I trust, will at least be of no injury.

Before proceeding directly to the subject, I would advert for a moment to certain promises in relation to second marriage, which are sometimes exacted and given at the bed of death. I have known instances where wives about to depart from the world have prevailed upon their husbands to pledge themselves never to marry again, or to marry some particular individual, designated by them. It may be that dying husbands have extorted similar promises from their wives. But in either case, I consider these promises uncalled for, and unjustifiable.

The dying should not allow thoughts of this description to distract their minds. They are about

to launch away to another world, and they should strive to have their minds fixed there, rather than engaged in efforts to control proceedings after they shall have done with things of earth. In that immortal existence upon which they are about to enter, where "they neither marry, nor are given in marriage," their condition and happiness will not in the least be affected by the events which may transpire in this life, after their departure. Whether their companions wed again or remain in widowhood, or whether they marry one person or another, will be of little consequence to them when in the spirit land, and will have no influence upon their peace of mind.

It is ungenerous to urge such pledges from a companion who, in grief at his loss, is willing to do or say almost anything that will give peace to the dying. Those who are departing from the world should be willing to leave their husband or wife, in this matter, as they would themselves desire to be left—free to act as circumstances, judgment, and inclination may direct. Moreover, pledges of this description generally prove of but little avail. A person may make a promise much against his good sense, for the sake of soothing and calming the mind of a dying partner. In such a case, however, the promise is extorted; and it is a serious doubt, in many mature minds, whether promises of this description are binding. Be this as it may, these pledges are very frequently violated, and by those, too, who were undoubtedly sincere in making them.

But circumstances afterwards produce a revolution in their purposes, and they again enter the matrimonial state, with whomsoever their fancy may have selected.

A dying mother or father may well request a promise of the surviving partner, that in any event that may transpire, they shall not hazard the happiness and prosperity of their children. This is both proper and commendable. Farther than this, can neither consistently be required nor granted.

It is the duty of a father who is about to depart from life, to leave his property in such a manner, that his children shall not be defrauded of the fruit of his industry, by the rapacity of a miserly step-father. This suggestion is not made without reason, as more than one instance within my own knowledge, and undoubtedly many in the knowledge of my readers, will testify.

An individual marries a widow with children, who have an estate left them by their deceased parent. Of this estate, the step-father obtains the possession and management. By a course of artful and cruel extortion—by charging at an exorbitant rate for board, clothing, and schooling, and every other thing that can by any possibility be brought into the account—or by actual embezzlement—he succeeds in converting the property to his own use. And when the children arrive at lawful age, they find themselves little better than penniless in the world! This robbing process may be carried on in such a manner, that the mother

is not aware of it until it is too late—or she may not possess the ability, or the inclination (especially when there are children by the second marriage) to prevent it. There are few portions of our country where cases of this description cannot be pointed out. I would, therefore, repeat, that it is evidently the duty of a father, who is soon to bid adieu to the world, to make such disposition of his property, as to prevent the possibility of such a misfortune overtaking his offspring.

It has been contended by some writers, that a second marriage is improper and indelicate, under any circumstances whatever. But I dissent entirely from this position. When a man or a woman have been deprived by death of a companion, they are as much alone and disconnected, and are as much at liberty to form a new connexion, as before they ever entered the marriage state. I can conceive of no more impropriety or indelicacy in the second marriage than the first—provided, always, it is contracted and consummated under proper circumstances, and with due regard to the views and customs of society. As a general rule, as much happiness will be found in families formed by a second marriage, as in those which are the fruit of a first union.

When death has taken away a husband or a wife, the survivor should not exhibit too much haste in again entering the marriage state. Respect for the memory of the departed one—a due regard for the usages and feelings of community



on this subject—should cause them to delay a reasonable time before forming new ties. There are few things which will meet with more general animadversion, than for a widow or widower eagerly to rush again into matrimony, before the clouds have well settled over the remains of their deceased partner. Those who regard propriety and their own reputation, will not be guilty of this ill-advised rashness and precipitancy.

It is sometimes said that the widowed conduct with greater folly in regard to marriage, than those who have never been bound by the matrimonial tie. And I am somewhat inclined to believe the remark is true. Although this is a strong argument in favor of the advantages of matrimony, yet it is obtained at the expense of the discretion and prudence of those whose proceedings give it countenance and force. I have known instances where people have made themselves the subjects of ridicule and contempt, by their unseemly and indelicate haste to marry a second time. A case is now in my memory.

Several years since, I was called to attend the funeral of a lady who had died suddenly, leaving a large family of children behind. The husband appeared to be entirely overcome, and wholly inconsolable at his loss. So beyond control was his grief, that when he approached the coffin, in the presence of a crowded audience, to take his last view of the remains of his beloved wife, he burst into audible sobs and heart-breaking lamentations;

and many an eye was moistened in the surrounding multitude, with sympathy for his sorrow. Surely, thought I, a long period must elapse before this father can entertain a thought of obtaining another mother for his children. But what was my surprise on learning, that *six weeks* from the time of the funeral, this inconsolable widower had again become a smiling bridegroom !

Instances of this immoderate haste are far too common. There can be no apology for marrying a second time until one year, or at least a period near that length, shall have elapsed, after the decease of a husband or wife. Prudence, discretion, and respect for the feelings of the connexions of the deceased, call for a widowhood of this length, before again seeking the altar of Hymen.

A widow with children should never marry a second time, unless she can secure a husband who will watch over her offspring as a parent—who will respect their rights—strive to promote their interests, and be to them all that can reasonably be expected from a kind step-father. If the children have property bequeathed them, their mother should keep a careful eye upon it, and see that those to whose care it is intrusted, whether her husband or others, so manage it, that they shall reap all the benefits designed by their deceased father. If a mother neglects the interests of her fatherless children, upon whom can they depend for care and protection ? Mothers should never allow their love to be so monopolized by the chil-

dren of their second marriage, as to leave little or none for the offspring of a former union.

Still more important is it, that a father, on a second marriage, should obtain a wife who will be to his children a kind and affectionate mother. The greater necessity of an adherence to this admonition arises from the fact, that, as a general rule, the comfort and happiness of children depend more upon mothers than fathers. The father is usually absent from the family several hours each day; and he cannot, therefore, take a direct and uninterrupted oversight of the children. But the mother is constantly with them; and they are dependant on her for numberless little attentions and kindnesses, upon which their enjoyments greatly depend. If the step-mother is indifferent or careless in regard to these matters—or if, unfortunately, she cherishes ill-will towards the children she received with her husband—alas for the little ones! neglect, and suffering, and sorrow, will be theirs!

The welfare of his children depending so much upon his choice, a father should be careful in selecting his second wife, to obtain a woman of mild and amiable disposition, and affectionate feelings—one to whom he can safely intrust the enjoyments of his offspring. This is a choice which should not be hastily made.

Widows and widowers are equally noted for precipitate engagements. How frequently do they marry after a courtship of a few weeks, few days

or even a few hours! There is great danger in these hasty connexions. It is, if possible, more necessary to exercise precaution in selecting the second wife or husband, than the first—especially where there are children. There should be a long and intimate acquaintance—a perfect understanding of each other's character, disposition, and habits—before an engagement of this description is made and consummated.

I desire to repeat the precaution, that a father should be particularly careful in securing a second mother for his offspring. Let him see to it, that he obtains one who will treat his orphans tenderly and affectionately. He should not be an indifferent spectator to her usage of them. He is bound to keep his eyes and ears open to her proceedings; and in case of any neglect, or any disposition to be careless and unmindful of their happiness, let him kindly, but firmly, make known his disapprobation, that a change may be wrought.

I ask not a husband, in these circumstances, to be fault-finding and censorious, or over particular. But I do call upon him to manifest by his own conduct, that he has great affection for his offspring, and is watchful of their treatment. In this way he can give his companion fully to understand, that there is no manner in which she can so highly please him, and so entirely gain his approbation and gratitude, as in exhibiting kindness and love for the children of a former marriage.

When there are two classes of children in a

family, one class by the first union, and the other by the second, it is necessary that great prudence and judgment should be exercised in their treatment. Both husband and wife (especially the one who is not the parent of the first class of children) should strive to cherish the same feelings towards all, and, if possible, forget that there is any distinction between them. It is too frequently the case, that the children of the second marriage absorb the attention and affections of the parents, at the expense of their older and less fortunate brothers and sisters.

A man or a woman who will neglect or abuse a step-child, is deserving, and should receive, the detestation of the whole community. There is something so selfish and repulsive in such treatment—so base, so derogatory to all honorable and generous principles and feelings—so much in violation of that impartial affection, which is the life and joy of the domestic circle—that all upright and Christian minds, all who desire the approbation of God or man, will guard against it with the utmost care and circumspection.

Parents should strive to love *all* the children of the family, without distinction, and endeavor to have all love them in return. It is the solemn duty of a step-father or a step-mother, so to conduct towards the children they have received with their companion, as to have them forget, if possible, that they have been deprived of a natural guardian. They should be to them all that their

own father or mother would have been, had they survived.

It should be the endeavor of parents to have half brothers and sisters love each other as affectionately, as though no distinction existed between them. If the father and mother exhibit this impartial love, the children will imitate them. Thanks to the example of my own beloved parents, I cherish towards an only half brother, all the affection and attachment that I bear for another and own brother. I could never discover in my own feelings any distinction between them. Towards both I bear the same undying love, as well as to the honored father and mother who watched over us all, in the days of childhood, with equal and impartial care and kindness! So it might be, and so it should be, in all families in similar circumstances. They should heed the poet's admonition :—

" Let love for ever grow,  
And banish wrath and strife ;  
So shall we witness here below,  
The joys of social life."

I would gently hint to those who have become the votaries of wedlock the second time, that it is not well ever to mention their former husband or wife, for the purpose of drawing invidious comparisons between them and their present companion. This would be alike indelicate, ungenerous, and impolitic. Its influence could only be to produce coldness and sourness, where there should be no-

thing but the warmth and sweetness of true conjugal affection. Let the ashes of the dead never be disturbed, for the purpose of destroying the peace and happiness of the living !

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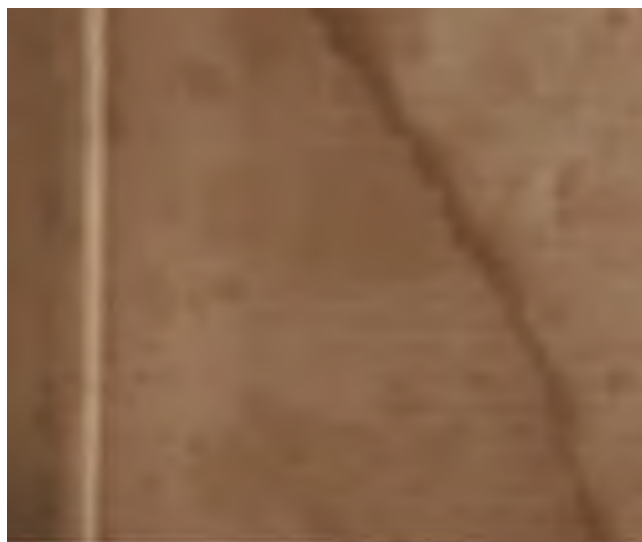
Thus do I bring to a conclusion the "Voice to the Married." That my readers will find it incomplete in many respects, I have no doubt. It has been written amid a pressure of professional duties, and under many and serious disadvantages. Nevertheless, I flatter myself it will not be found altogether barren of useful admonition. If a youthful couple will faithfully adhere to the principles and practices enjoined in these pages, I trust and believe they will pass through life in the enjoyment of as great a degree of happiness as can rationally be anticipated in this imperfect state of existence. It is at least my hope, that their experience will corroborate the beautiful words of Thomson :—

" ————— The seasons thus,  
As ceaseless round a jarring world they roll.  
Still find them happy ; and consenting Spring  
Sheds her own rosy garland on their heads ;  
Till evening comes at last, serene and mild ;  
When, after the long vernal day of life,  
Enamor'd more, as more remembrance swells  
With many a proof of recollected love,  
Together down they sink in social sleep ;  
Together freed, their gentle spirits fly  
To scenes where love and bliss immortal reign."

THE END.











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